SIXTY-NINTH ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION,

WITH THE

Annual Report of the Board of Directors;

ALSO REPORTS OF

THE NEW ENGLAND STATES; THE MIDDLE STATES AND CANADA; THE SOUTHERN STATES; THE WESTERN STATES; THE PACIFIC COAST; THE JAPAN MISSION; THE CHURCH BUILDING LOAN FUND; AND THE MONTANA INDUSTRIAL SCHOOL.

WITH THE

TREASURER'S REPORT FOR THE YEAR ENDING APRIL 30, 1894.

BOSTON:
AMERICAN UNITARIAN ASSOCIATION.
1894.

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SIXTY-NINTH ANNIVERSARY

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AMERICAN UNITARIAN ASSOCIATION.

THE Sixty-Ninth Annual Meeting of the AMERICAN UNITARIAN ASSOCIATION was held at Music Hall, Boston, May 29. At 9.30 A.M. the meeting was called to order by the President, Hon. GEORGE S. HALE; and prayer was offered by Rev. JOHN W. DAY, of Hingham, Mass. An order of business was then read by the President and adopted. The reading of the records of the last meeting was omitted; and the President, after briefly welcoming the delegates, called for the report of the Nominating Committee, which was made by Mr. JOHN MASON LITTLE, who reported the following list of names:

President, Hon. George S. Hale; Vice-Presidents, Hon. John D. Long, of Hingham, Hon. Joseph W. Simonds, of Portland, Me., Hon. Dorman B. Eaton, LL. D., of New York, N. Y., Hon. Alva Gage, of Charleston, S. C., Hon. Daniel L. Shorey, of Chicago, Ill., and Hon. Horace Davis, of San Francisco, Cal.; Secretary, Rev. Grindall Reynolds, of Concord, Mass.; Assistant Secretary, George W. Fox, of Boston, Mass.; Treasurer, Arthur Lincoln, Hingham, Mass. For Directors for three years: Rev. Howard N. Brown, Brookline, Mass., Rev. Charles F. Dole, Jamaica Plain, Mass., Mrs. Sarah E. Hooper, Boston, Mass., Archibald M. Howe, Cambridge, Mass., Rev.

Samuel A. Eliot, Brooklyn, N. Y., Francis Cutting, San Francisco, Cal.; for Director for two years to fill a vacancy: Henry B. Wells, of Plainfield, N. J.

At the request of Mr. Ames, Mr. Little stated that 1,058 persons voted for these officers. The report was accepted, and the committee discharged.

The President appointed as a committee of five to receive and count votes, Rev. HENRY F. JENKS of Canton, Mr. SAMUEL F. MCCLEARY, of Brookline, Rev. ALVIN F. BAILEY, of Barre, Mr. FRANCIS E. HOWARD, of West Bridgewater, and Rev. GEORGE W. CUTTER, of Newport.

A recess of ten minutes was taken for voting.

At the close of the recess, the Treasurer's Report was presented in print and accepted; and the Annual Report of the Directors was read by the Secretary, and accepted.

Addresses were then made by the Hon. GEORGE W. STONE, of Wilmington, Del., and Rev. RUSH R. SHIPPEN, of Washington, D. C., upon the topic, "Our Missionary Work: Its Needs and Methods."

Rev. THOMAS VAN NESS, of Boston, followed with some remarks in which he stated with great force the effect which better organization had had upon our work on the Pacific Coast.

Rev. George W. Cutter of Newport then presented the following resolution: —

Resolved, That we heartily recommend the formation of a ministry-at-large, to co-operate with our local secretaries in opening and establishing preaching stations at all available points throughout the land."

That resolution was discussed by Rev. Lyman Clark, Rev. Thomas Van Ness, Rev. Edward Everett Hale, D. D., Rev. John L. Marsh, and Hon. George W. Stone, whose paper had suggested the resolution. The resolution was then unanimously adopted.

On motion of Rev. Alvin F. Bailey, of Barre, it was —

"*Voted*, That the delegates pledge themselves to increase the contributions of their churches for the coming year at least ten per cent, that increase to be devoted to the work of the ministry-at-large."

It was also "*Voted*, That the President should appoint two auditors and a Nominating Committee of five to report officers for the ensuing year."

Rev. Enoch Powell of Nashua suggested that the Directors of the American Unitarian Association should regard it as their duty to visit the churches and induce them to give to the Association.

Rev. S. J. Barrows offered the following amendments to the by-laws of the Association, to be acted upon at the next Annual Meeting : —

Article II. — A subscription of $50 shall constitute a person an associate member of the Association for life, but without the right to vote.

Article III. — After the words "delegate members" insert "and no others," so that the last sentence shall read, "Delegate members, and no others, shall have the right to vote at all meetings of the Association."

Article IV. — Omit, after the words "honorary members of the Association," the words "who shall have the same rights and privileges as other members."

Mr. Barrows also moved that a special committee of five be appointed by the chair to consider and report on the proposed changes.

After some discussion by Mr. Cuckson and Mr. Barrows, Mr. Barrows accepted the following amendment to his last vote, so that it should read : —

"That a special committee of five be appointed by the chair to consider and report upon the proposed changes, and to consider and report upon the whole question of the representation of the churches in this Association."

Rev. Samuel May moved that it was the sense of this meeting, that in no change that shall be suggested by this

committee shall the present or any future life members of this Association be deprived of an independent vote. This motion was seconded by Rev. Charles Weld, and was passed. The question was then taken on Mr. Barrows's resolution to appoint a committee of five to consider and report upon the whole question of representation, which was passed. The meeting then adjourned until 2. 30 P.M.

AFTERNOON SESSION.

The meeting was called to order at 2.30 P.M. by the Secretary, Rev. GRINDALL REYNOLDS, in the absence of the President. Rev. HENRY F. JENKS, the Chairman of the committee appointed to receive and count votes, reported that the following persons had been elected: —

HON. GEORGE S. HALE, BOSTON, MASS. . . . . *President.*
HON. JOHN D. LONG, HINGHAM, MASS.
HON. JOSEPH W. SIMONDS, PORTLAND, ME.
HON. DORMAN B. EATON, LL.D. NEW YORK, N. Y.
HON. ALVA GAGE, CHARLESTON, S. C.
HON. DANIEL L. SHOREY, CHICAGO, ILL.
HON. HORACE DAVIS, SAN FRANCISCO, CAL.
} *Vice-Presidents.*
REV. GRINDALL REYNOLDS, CONCORD, MASS. *Secretary.*
GEORGE W. FOX, BOSTON, MASS. . . . . *Assistant Secretary.*
ARTHUR LINCOLN, HINGHAM, MASS. . . *Treasurer.*

Directors for Three Years.

REV. HOWARD N. BROWN . . . . . BROOKLINE, MASS.
REV. CHARLES F. DOLE . . . . . JAMAICA PLAIN, MASS.
MRS. SARAH E. HOOPER . . . . . BOSTON, MASS.
ARCHIBALD M. HOWE . . . . . CAMBRIDGE, MASS.
REV. SAMUEL A. ELIOT . . . . . BROOKLYN, N.Y.
FRANCIS CUTTING . . . . . SAN FRANCISCO, CAL.

Director for Two Years (to fill vacancy):

HENRY B. WELLS . . . . . PLAINFIELD, N. J.

Addresses were then made by Rev. CAROLINE J. BARTLETT, of Kalamazoo, Mich., Rev. AUSTIN S. GARVER, of Worcester, Mass., and Rev. THOMAS R. SLICER, of Buffalo, N. Y. The meeting then adjourned.

EVENING SESSION.

At 7.30 the meeting was called to order by Hon. GEORGE S. HALE, President. Prayer was offered by Rev. CHARLES E. ST. JOHN of Pittsburgh, Pa. The President announced that he would appoint as a committee on the question of representation, Rev. SAMUEL J. BARROWS of Boston, Hon. THOMAS J. MORRIS of Baltimore, Md., Mrs. M. R. F. GILMAN of Springfield, Mass., Mr. JOHN M. LITTLE of Boston, and Rev. THOMAS R. SLICER of Buffalo, N. Y. Addresses were made by the President, Rev. FRANCIS TIFFANY, and Rev. MINOT J. SAVAGE. There was singing, and music on the organ by Mr. B. J. LANG, and the meeting then adjourned.

REPORT OF THE BOARD OF DIRECTORS.

To the Members of the American Unitarian Association: —

YOUR Directors have to report that the work of the year 1893–94 has been carried on in the face of more than usual difficulties. The financial and commercial depression, which has extended through every part of our great country, has put many obstacles in our way. Not only have our receipts been somewhat reduced, but they have been paid in more tardily, and our people, burdened by their own troubles, have had to be reminded frequently of our need. All this was so much in the nature of the case that we have not been disposed to complain, but to accept cheerfully the position. We have to add that the amount received from unconditioned legacies this year has been almost unprecedentedly small. It is to be noted, however, that the number of parishes which have contributed to our missionary funds is greater than ever before in the history of our body.

When we come to actual receipts, we have to report that last year our contributions footed up $60,000, while this year they reach nearly $51,000. Of unconditioned legacies we have received from the estate of Winthrop Faulkner $3,500, and from that of George G. Warner $150; while Rev. Frederick Frothingham bequeathed to us $5,000, the income to be used for "the diffusion of Liberal Christianity," and $20,000, the income to be used for "the education of the colored people." Had the sum placed in our treasury this year been received a few years ago, it would have amply met the requirements of that day. But all

missionary work, which has behind it faith, zeal, and a deep sense of the value of the truth it seeks to diffuse, inevitably grows. Every tract sent out is liable to convert somebody. Every missionary is in danger of finding some soul thirsting for the very truth he has to give. So new churches spring up, and the work of church extension goes on. It must go on so long as there are such numbers everywhere that need a Liberal Christian faith, even if at present they are not conscious of a want of it. We speak with moderation when we say that for the last ten years we have required for the most modest performance of our work an addition each and every year of $5,000 to our resources. With equal moderation we can say that we have needed this year, if we have not received, $80,000.

As a necessary result of insufficient means, we have been forced to decline all new work in all parts of our country, even when the promise of success was very great. For the same reason we have been compelled to reduce appropriations to the point of danger to many old and feeble societies and to as many new and immature ones. Undoubtedly a considerable number have as a consequence suspended religious services temporarily, and possibly in some cases permanently. This is something to be regretted, but it is also something which could not be avoided. Still, there are certain compensations even to the parishes not to be overlooked. Necessity is a hard master but a thorough one, and under its stern tutorship some societies have learned the lesson of self-dependence, and will always be the stronger and better for it. Our enforced pause in missionary activity has likewise for us its advantages. It enables us to consolidate the work already begun. It also enables us more calmly to consider what in the future will be the wisest methods, and to choose more thoughtfully the points where in that future we will engage in fresh enterprises. These things are valuable, so be we do not pay too much for them.

One branch of our activity has suffered no decline; we refer to the distribution of tracts, and the general diffusion of our literature. Perhaps in no one year have so many copies gone out. Post-Office Mission branches are multiplying and active. Wherever our churches are of recent origin vast numbers of tracts find readers in the immediate neighborhood: while still greater numbers are sent upon request to more distant places, where probably a Unitarian sermon has never been preached. Tract distribution was the earliest form of our missionary work. In fact, for the first ten or fifteen years of its life, the Association did very little else. Probably five times as much was spent for this method of missionary activity as for all other methods combined. We need not go far to find the reason. New England had its origin in religious convictions. In all periods of its early history religious thought and religious opinions appealed to the New England mind and heart. Our fathers had thought out and fought out those questions upon which they differed from the old theology and the established sects. When the proper time came they were ready to take an independent position, and to sustain their opinions and their churches against all comers. But in no other part of the land did such a state of things exist. Settlements had not been made for religious reasons. Questions of theology had not been thought out and fought out. Only in a few places in such regions could churches of our faith be gathered, and for the most part only where New England emigration had left its impress. Wisely those who have gone before us undertook what they called "the leavening process;" that is, they sent the printed page where the human voice could win no hearing. They did this the more willingly, that they were not half so anxious to build up ecclesiastical organizations called churches as to make the thoughts of men on high subjects just and attractive. The field for this kind of work is as wide now as it ever was. Per-

haps with the vast expansion of our boundaries and the steady increase of our people it is wider. Who can compute the number of the towns and villages in the length and breadth of the land in which you cannot find one person who is distinctly a Liberal Christian? You cannot found Unitarian churches in such places. There is hardly a chance for itinerant preaching. But the printed page finds entrance. The tract wins readers. No body of people, perhaps no single person, will ever be called by our name. But into many minds and hearts more rational, more humane, and so more comforting views of God and man will find entrance, and make this world and the next more sweet and attractive to them. So there is yet room for the tract and the larger and more permanent book. If we have sent out four hundred thousand tracts and ten thousand books this year, we ought to distribute twice that number next year.

In this connection a brief allusion to that excellent periodical, the "New World," seems to be fitting. For years the Association has given large financial aid to this and other magazines, in which the theological tendencies and the ripe scholarship of the Liberal Christian body have been so ably presented. With its increasing missionary calls, and resources that have not increased in a proportionate degree, the Association is no longer able to do this. Besides, it seemed proper that a periodical, which justly claims to represent all shades of the many-sided liberal movement, should be freed from any seeming dependence upon our special support. But no one can for a moment question the high character of this quarterly. It is edited by men who are eminent specialists in some one department of theology. Its articles have won approval in all directions. It would be a sad thing if our four hundred and fifty churches should not have generosity enough and love of good scholarship enough to furnish the thousand additional subscribers necessary to place it on a solid foundation.

We turn now to the state of our churches, and the work of church extension. The condition of our treasury has not permitted us, as we have already stated, to undertake fresh enterprises, — hardly to recognize and aid churches which have come into existence absolutely of their own motion. Our aim rather has been to take advantage of the enforced quiet, to strengthen and consolidate work already begun. This has been especially true in New England. There the Unitarian movement in America began. There in proportion to the size of the field, far more churches of our faith are to be found than elsewhere. Consequently there church extension is a less imperative need than in many other directions. What can be said in brief of New England work is this: All the old churches of our faith have been kept open and active, often, however, only by great effort and sacrifices. Most of the new churches organized within a few years, have made gratifying progress toward self-support. To this extent the results of the year are satisfactory. But we cannot long maintain honorably even in New England the policy of inaction. Within its borders many cities and large towns have grown up in the last two or three decades. In these places are many people to whose moral and spiritual needs we can best minister, and in these places it is our plain duty at as early a period as possible to establish Unitarian societies. We are confident that the returning prosperity of the country and the increasing generosity of our people will enable us in no distant day to do a part at any rate of this duty.

The Middle and Southern States, so far as Unitarianism is concerned, are largely uncultivated ground. No doubt many thousands of tracts have been scattered far and wide, and many a heart and home have felt their gracious influence. But until a very recent period, outside a few large cities our efforts have been largely limited to this one method of tract distribution. But our recent experi-

ence in the Middle States has proved pretty conclusively that we have large and increasing opportunities, especially in the neighborhood of large cities. Within twenty-five miles of New York city five societies have been organized within a few years, which bid fair very soon to be absolutely independent and strong. In the same region as many more can be organized, and ought to be organized; and only a short period will elapse before the same kind of work will be possible, and a duty, in the vicinity of the other great cities of the Middle States. What we wait for is more zeal and adequate resources.

Our Southern work has had in the past to encounter peculiar obstacles. The system of labor and the nature of the products did not promote the formation of large inland towns, nor encourage emigration to its borders, especially of such as had Unitarian antecedents. So in the interior there were neither the places in which, nor the people with which, to build Liberal Christian churches. What societies we had were situated on the sea-coast or on the shores of navigable bays or streams. This condition of things is slowly but surely changing. New industries are creating new towns or enlarging old ones. Emigration is setting in, and will increase. All this is making our opportunity. As to the present condition we can say that at Baltimore, Washington, Wilmington, Louisville, and St. Louis we have old and well-established societies; that the parishes at Charleston and New Orleans, after a long and brave struggle with adverse circumstances, are looking forward to renewed prosperity; and that at Atlanta, Chattanooga, Richmond, Asheville, San Antonio, and Austin we have societies young in years, not as yet strong in numbers, but full of that faith and zeal which compel success. We may add that at this very moment there are half a dozen other places where we could hopefully plant churches. To succeed we must give patience and labor. But without these nothing prospers anywhere.

The conditions in the West have been altogether different. Probably there are more people of Unitarian origin within its borders than in New England. They do not all attend Unitarian churches. They could not, if they would, for most are not within many hours' journey of such churches. But wherever they go they carry with them the large spiritual outlook which is their proper inheritance. Besides, the free life, the varied industries, the magnificent enterprises, the marvellous growth of the West, — have all tended to produce in its people intellectual hospitality. There is not a large town in the West, in which there is not room for a Unitarian society, provided he who is in charge has spiritual vigor to attract and sagacity enough to mould somewhat heterogeneous material into a free and strong union. That this is not mere theory is evident from the striking fact that, since we notified our Western Superintendent last fall that we were unable to undertake fresh work, eight or ten societies, self-originated, have applied to him for advice and help. We see therefore no reason to doubt that with returning prosperity there will be in this field a healthy growth in the future as in the past, especially as in the local conferences we shall find efficient helpers.

The growth of our work on the Pacific Coast has been well-nigh phenomenal. The three societies of ten years ago have multiplied something more than tenfold. This of itself would make for a time a more moderate rate of increase almost a necessity. It is Dr. Holmes who tells us, that great trees have periods when they almost stop growing, apparently to consolidate the growth already achieved. However it may be with trees, this is apt to be the fact with religious bodies. But the financial troubles which have pressed so hardly upon all parts of the country have perhaps borne most heavily on the Pacific States. It is with surprise, therefore, that we hear that a few new societies have been gathered, several attractive meeting-

houses built, and old debts paid or materially reduced. The increase may have been rapid, but it has been sound, and augurs still farther enlargement.

We cannot close this portion of our report without bearing witness to the great value of our present system of superintendency. In times like these, a society which has not as yet reached its full strength, finds itself weakened by the failure or removal of persons on whom it has largely depended. At this juncture its minister goes, and it does not know where to look for another. Left to its own resources it might close its doors, and close them never again to be opened. So a valuable movement might be wrecked needlessly, as every careful observer knows that scores have been under far less pressure in the past. But now the parish calls upon our superintendent. He hears the call, goes to the spot, finds a suitable minister, gives good advice, obtains the temporary aid they need, and a valuable society is saved. We question whether in the last terrible twelve months one society which had any real strength has permanently closed its doors; and this in the face of the fact that we have been compelled in every direction to reduce our appropriations.

We had hoped that the Japan Mission would have been reported in person by Mr. Lawrance. But the ill health, which compelled him to withdraw from his post, forbids him to appear before you to-day. His three years of earnest, intelligent, and successful service would have given to his statement an interest, lucidity, and comprehensiveness, that we cannot hope in a few short sentences to emulate. The most important feature of the year's work has been the erection of a comely and commodious Mission House. This has a good-sized hall for preaching and lectures, and ample accommodations for the young men who are receiving a theological education. Competent native scholars have been found to take the places of the

American students who devoted all the leisure which their duties as professors in a neighboring university gave them to excellent teaching in our school. Our magazine and tracts in the Japanese tongue continue to have a wide circulation. A number of preaching stations have been established. More could be, had we the right persons who could address the natives in their own language. In short, the mission seems to be placed on a solid basis, and to be doing a modest but useful work. Its account of itself would be thoroughly cheerful were it not for the enforced withdrawal of Mr. Lawrance.

It must be evident to our constituents that the work of the Association cannot much longer proceed on the contracted scale of the year that has passed. To decline ourselves to initiate fresh enterprises, or even to aid those which others have undertaken, is to make our existence as a missionary body useless if not ridiculous. The question of resources ought perhaps to have opened our report. Certainly it can do no otherwise than close it. We needed in the year that has ended not less than $80,000 to meet in an honorable manner the proper obligations of our body. The time is not far off when $100,000 will be as imperatively required. How shall it be obtained? Of course the one thing needful is that we should feel our responsibility as we do not feel it. We need to understand that a religious body does not come into existence by chance, or by the will of man, or because it suits the tastes of one man or of any little body of men. It comes into existence because the world has need of it, and because it can minister to spiritual wants widely felt. We are simply trustees, into whose hands God has committed some of his truth, that we through it may promote human welfare. Until we recognize more fully this serious obligation, we are not likely to fulfil it in a large and generous way.

Granted that we have this conviction of duty, what then?

We must apply business sense and principles to the work of collection. Does anybody who has studied the subject doubt, that if the methods which are used in a few of our societies were applied to the action of every one of our four hundred and fifty societies, even in as hard a year as that through which we have passed, a full hundred thousand dollars would have replenished our missionary treasury? If now you ask what these methods should be, we answer first that it should be *the parish*, — not the minister, not even some interested layman or devout woman, — but the parish that takes up the collection. The minister may give the needed information, the interested man or the devout woman may carry out the behests of the parish. But we shall never stand quite right, we shall never do our duty generously and nobly, until our parishes as such definitely recognize their obligation. The final thing to be said is, that whatever method of collection the parish chooses, — whether by a subscription paper, or by envelopes sent to each man and woman in the society, — it shall in some way bring the obligation, and the reason why it is an obligation, home to the individual reason and conscience. The fatal defect of the contribution-box is not simply that it may come round when half the audience is sick, or detained at home by rain, or absent in Florida or at the seashore, — though these are certainly inseparable evils of this method. The fatal defect is that as the box goes round it has no serious word to the individual. On a fair day, if the minds of the people have been beforehand convinced and their consciences touched and their feelings aroused, it may be a good instrument. Not often however. *At any rate your Directors are convinced, that whenever our religious societies really accept the duty of giving, and undertake to perform that duty in a serious and business-like way, the needed hundred thousand dollars will come, and come easily.*

We have given less space in this report than usual to the work of the year, and more space to the need of increased resources. The reasons are obvious. On the one hand scanty means have made the prosecution of fresh undertakings impossible. To keep work already accomplished from injury, and so to maintain ourselves in a position in the appointed time to go forward, was our plain duty. But on the other hand, to go forward we must have adequate means. This truth we must press home on churches and individuals alike. But we look forth to the future with no doubting spirit. Prosperity will come back. The opportunities of the Liberal faith will multiply. It remains for us to gird up our loins, that with a firm and resolute mind we may do well our part of the spiritual work of the world.

For the Board of Directors,

GRINDALL REYNOLDS,
Secretary.

NEW ENGLAND STATES.

To the Directors of the American Unitarian Association:

DENOMINATIONAL extension having been arrested by the vote of your Board last September, "that it would be inexpedient to commence new work at present," there is little or nothing to report in the way of churches added to our faith in New England. For this the hard times and not the Board are responsible. I was permitted, however, to hold another series of meetings in New Haven, Ct., in order to find out what encouragement might be given there to organizing a society. As much interest was manifested as when the first meetings were held, and some thirty families expressed themselves in favor of the movement. Consequently the First Unitarian Society in New Haven was organized. The enterprise is now in a condition to be advanced whenever the denomination is prepared to maintain in New Haven a minister of commanding ability and to contribute to the erection of a suitable chapel. What we should aim at is not a college church merely, to be a heavy expense to the Association for years, but a church of families. Nevertheless, we cannot begin there in a small way; we must present our rational Christianity with such force as immediately to win attention in this stronghold of scholarly Orthodoxy.

In spite of the hard times, not a church in New England the past year closed its doors. More churches, on the contrary, are now open regularly on the Sunday than for years previous, and most of these are prospering under settled pastors. Indeed, while there were at the beginning of the year about thirty churches without pastors, there are now only eight. The Athol Centre Church is open once more,

and under the earnest labors of the Rev. S. W. Sutton, and with the population increasing around it, there is much hope of its prosperity. In our outpost at Lancaster, N. H., there is again activity, inspired and led by the Rev. A. N. Somers. Near by, in its little valley among the White Hills, Bath dedicated its pretty chapel last June, and with the Rev. C. T. Canfield in its pulpit and a devout congregation in its pews, all went well till the sudden death of Mr. Daniel Whitcher, its leading spirit and generous benefactor. Against the discouragement of this great loss the church is now struggling. It also has a debt of five hundred dollars, for help in the payment of which it appeals to our more prosperous churches. Up the river twenty miles is the Littleton church, which has had a year of prosperity. It is now free of debt, thanks to the generosity of Gen. G. T. Cruft and others, and has also been presented with a costly pipe organ by the Rev. S. B. Cruft. The church in Rochester, N. H., is to have its edifice completed by the first of September. Then it will seek for a pastor of its own, and take its place, it is hoped, among its prospering sister churches. At Bar Harbor, in Maine, the Rev. L. D. Cochrane has been holding meetings since January in a hall crowded with earnest listeners. The church there, open heretofore only in summer, will now be supplied with a furnace, probably, and services held in it the year round. The Fourth Society in Providence, R. I., still perseveres, but it is plain that it will succeed and be permanently established only when it has obtained a chapel. Aid for this should be rendered at once. Christ Church at Longwood, Mass., with its peculiar restrictions, has been kept open by the devoted labors of the Rev. C. D. Bradlee, D. D., and as the congregation at the close of the present season numbered about eighty there is encouragement that next year the attendance will increase.

An interesting aspect of our New England church affairs at the present time is the growing desire for stone edifices,

symbolic of the sense of permanence which is surely deepening among us. The new society in Roslindale, encouraged by the Benevolent Fraternity of Churches, dedicated its stone chapel in October, the Harrison-Square Society, Dorchester, followed with a beautiful chapel of the same material, and the old First Church in Medford has just dedicated a fine stone building to take the place of the quaint Puritan meeting-house which was destroyed by fire. Stone churches also are in process of construction for the societies in Brighton, Greenfield, and Somerville, Mass., and Keene, N. H., and the new society in Worcester. The Third Society is soon to have a brick and stone edifice worth about thirty thousand dollars. The Third Society feels that this is a more expensive building than it ought to plan for; but the contractor, who is friendly to the society, has generously offered to build the tower at his own cost in order to secure a more beautiful structure. Not least in this list is to be mentioned the stone memorial church, which the Plymouth Society is hoping to erect in place of the wooden building which was burnt about a year ago. This is a project to be encouraged. If any other denomination had for one of its members this oldest Protestant organization in America, this church of the Pilgrims, it would eagerly seize the opportunity to erect a building worthy to stand there on the slopes of the sacred Burial Hill, a memorial honorable to the feelings which arise when we think of the devoted fellowship which is the source alike of our Congregational polity and our free institutions. Contributions from the wide continent should pour in to aid the people of Plymouth in their hearts' desire.

The Association continues its aid to those of the old New England parishes which are dependent. It is money well spent. Not only are devout congregations enabled to carry on their worship, but ministers who, without this aid, might be forced out of employment, are encouraged to con-

tinue the work to which they have dedicated themselves. Fourteen parishes were helped this last year, which is seven less than the year before, that number having been successfully united to other parishes. The total amount given was $2,075; and this contributed to bring together in these fourteen churches combined an average Sunday attendance of about seven hundred and eighteen. Besides this, employment was afforded ten ministers, while four more of the recipients joined with other churches to maintain four additional ministers. The total value of the property owned by these fourteen churches is $46,500.

In New England there are some fifteen cities having over fifteen thousand population which have not one of them a Unitarian church, and there are a number of towns of ten thousand population which have neither a Universalist nor a Unitarian church. In preparation for the time when we shall be able to carry on our missionary work with energy, I have visited many of these centres of population. In them I found enough Liberal Christians to warrant us in starting movements whenever we are prepared to conduct them to a successful issue. In further preparation for that time, I would recommend that occasional services be held in the most encouraging of these communities, and that those who favor Liberal Christianity be gathered into societies for religious study. Thus, at no expense to the Association, germs will be planted and nourished to expand naturally into prosperous churches. As much as this should at the least be done for church extension. Never in the more recent history of our denomination have we been better organized for such work, and never have we had so many ministers, able and earnest, who are pressing forward to develop it. Indeed, here in New England the number of ministers is greatly in excess of the number of churches; and unless the Association wisely plans work for them, they are likely in their zeal, and not so wisely for the denomination, to start up movements on their own account.

The Committee on Vacant Pastorates and Ministerial Settlement, whose work has connected itself with the duties of the Superintendent of New England, has had a busy and successful year. The utility of this bureau has been fully demonstrated. The delicate business of ministerial candidating has been conducted in a way to preserve the self-respect of the ministers. Altogether, one hundred and twenty-five ministers have availed themselves of the services of the Committee, and fifty-six churches have placed the supply of their pulpits in its hands. While at the beginning of the year there were about thirty churches seeking pastors, there are now hardly more than one fourth of that number. The work of the bureau tends to secure pastors for the churches much more speedily than the old system, with more entire satisfaction to both ministers and churches. The efficiency of this instrumentality is especially exhibited at the present time, when the large number of ministers and the small number of churches without pastors makes the strain in the matter of candidating excessive.

DANIEL MUNRO WILSON,
Superintendent for New Englana.

MIDDLE STATES AND CANADA.

To the Directors of the American Unitarian Association:

THE general business depression of the past year has not only rendered the starting of new movements impracticable, but it has made it extremely difficult to carry forward some of the new enterprises already begun. I am happy to report, however, that notwithstanding the severe financial strain to which some of our undertakings have been subjected, all have survived and some have made substantial progress.

This is especially true of our church-building enterprises. In my report last year I chronicled the successful completion of the new churches in Rutherford and Orange, New Jersey. This year I have the pleasure of adding three more to the list of new churches erected.

The first in this list is the church in Pittsburgh, Pennsylvania. The house of worship which was in course of construction at the time of my last annual report, was finished and dedicated October 3, 1893. The total cost of the church and building site was $20,335.56. This includes the furnishing, together with a good second-hand pipe organ. The church has a seating capacity of five hundred, is very pretty and attractive, and contains all the necessary modern conveniences. It has a mortgage indebtedness of $8,000, the interest on which is provided for, for ten years to come, by ten annual subscriptions of $50 each. These subscriptions are all in addition to the regular contributions to the support of the church. Before the expiration of ten years, the debt can easily be paid off. The growth of the Society since the dedication of the church has surpassed the most sanguine expectations concerning it. The membership of the church has doubled within the past nine months, and, in spite of the hard times, the financial resources of the Society have largely increased. The church has now a recognized place and standing among the churches of Pittsburgh, and it seems to have before it an assured prospect of continued growth and prosperity. To the able and indefatigable efforts of its minister, Rev. C. E. St. John, this result is chiefly due.

The church in Ithaca, New York, comes next in the order of completion. Here the wooden structure burned a little more than a year ago is replaced with a beautiful stone church which is in every way admirably adapted to the needs of the Society in its efforts fittingly to represent our cause in this university town. In addition to the very attractive audience room, which is provided with pews and

has a seating capacity of four hundred, the building contains on the same floor a large and cosey Sunday-school room which opens into the main audience room by means of large sliding doors, and thus adds one hundred and fifty more to the available seating capacity. Opening out of the Sunday-school room there are several class rooms, a large parlor, and in the second story, a minister's study. The kitchen is located in the basement, and is connected with the parlor above by dumb-waiters. The church, both interiorly and exteriorly, is a model of architectural beauty, and is complete in all the appointments that are now considered necessary to the outfit of a working church. The architect, Mr. W. H. Miller, the designer of several of the university buildings, including the new library building, is a member of the Society, and has generously contributed his services. In his love for the cause he has striven to make this the most beautiful church in the city, and it must be acknowledged, I think, that he has succeeded.

The cost of the church has exceeded the estimates about five thousand dollars. This is especially unfortunate, inasmuch as the financial stringency of the past year has prevented the Society from raising the full amount which it confidently expected to secure for its building fund when the present edifice was projected. From these two causes, therefore, the Society finds itself obliged to provide for an unexpected debt of several thousand dollars. But for the business depression which has curtailed its resources, it would undoubtedly have succeeded in bringing the building fund up to a point which would have made it easy for it to take care of that part of the cost which is in excess of the estimates. As it is, however, it needs, and I think should receive, the generous assistance of all Unitarians outside of Ithaca who would like to see our cause in this important University town sustained in a manner commensurate to its dignity and its importance.

I now take pleasure in reporting that the Independent

People's Church of Cedarville, New York, which, under the fostering care of the American Unitarian Association, was organized a little over three years ago, has just finished a new church edifice which will be dedicated on June 5th. Though a modest structure, it is not devoid of architectural beauty. It has cost a little over three thousand dollars, and is entirely free from debt. Its low cost is due to the fact that much of the labor, as well as material, has been contributed.

This Cedarville experiment is peculiarly interesting in that it seems to be a successful attempt to solve the country church problem by bringing practically all the people of the town into one unsectarian church by uniting them on the essentials of religion and ethics, while sinking all minor differences. The Society now has a membership of over one hundred and fifty, and seems in a fair way of demonstrating that the country-church problem can be successfully solved by substituting the unsectarian for the sectarian spirit. It is to be hoped that the experiment will become the inspiration of many similar undertakings in the religiously impoverished country towns where sectarian divisions have hitherto divided the people into such small groups that none is able to maintain a vigorous and efficient church. Too much credit for the success of this Cedarville experiment cannot be given to Rev. O. B. Beals for the wise and judicious way in which he has carried out the spirit and purpose of the American Unitarian Association, which by its financial assistance at the beginning, made the undertaking possible.

The efforts of the Society in St. John, New Brunswick, to erect a new church have not yet been successful. Various causes have contributed to the defeat of the Society's purposes thus far, chief among which is the severe business depression, which, owing to the fact that St. John's trade relations are chiefly with the United States, has been severely felt there during the past year.

However, a final effort to raise the necessary funds with which to erect a suitable house of worship is now being made by the pastor, Rev. Dr. MacDougall, and with some prospect of success.

Mention should be made in this connection of the reconstruction of our historic church in Baltimore, Maryland. The changes have all been confined to the interior, which has been very much beautified and improved. A fine new organ, the gift of Mr. Enoch Pratt, has been added. The church was re-dedicated on October 29, 1893, with appropriate ceremonies both morning and evening. The above date was also the seventy-fifth anniversary of the first dedication.

I take great satisfaction in reporting the continued growth of the new Unitarian Society of Passaic, New Jersey. On the first of September last, this vigorous young Society, then less than a year old, was placed under the pastoral charge of Rev. Stephen H. Camp. Although the care of this parish, added to his duties as pastor of Unity Church in Brooklyn, has made Mr. Camp's work at times very hard, he has nevertheless found this connection with a young and enthusiastic Society very inspiring and enjoyable. For the Society this arrangement has been an exceedingly fortunate one. Under Mr. Camp's leadership the congregation has steadily increased, until now the average attendance is about one hundred and twenty-five. The services are held in the hall of the Passaic Club-house every Sunday evening. Besides the Sunday School, there is connected with the Society a flourishing Unity Club and also a branch of the Women's National Alliance. It was the intention of the Society to purchase a building site last fall, preparatory to the erection of a house of worship, but the business depression made it necessary to defer taking that step. It is believed, however, that it will not be deferred beyond the coming Autumn.

In spite of the hard times the little group of Unitarians

at Flushing still continue to keep their movement alive. Services are held there twice a month by Rev. T. J. Volentine, and in addition to this, the branch of the Women's Alliance holds regular and successful meetings.

The situation at Scranton, Pa., remains about the same as last year. It seems wiser not to attempt to organize a new Society there until there is a more decided improvement in the business outlook.

Since my last report pastorates in my Department have been filled as follows: Trenton, N. Y., by Rev. W. C. Moore; Toronto, Canada, by Rev. H. H. Woude; Wilmington, Del., by Rev. A. T. Bowser; Vineland, N. J., by Rev. Watari Kitashima; Newburgh, N. Y., by Rev. Arthur H. Grant.

It is a pleasure to report that under the new pastors all the above-named parishes are doing well, and some of them are in a more prosperous condition than ever before.

The reduction of the American Unitarian Association appropriations for the current year has put a severe strain upon two or three of our weaker parishes; but they are doing their best to bear the increased burden thus thrown upon them at this unfavorable time, and I am confident that they will survive and perhaps be all the stronger for the struggle they have been subjected to.

The various denominational organizations of an auxiliary character within this Department have all been in successful operation, and report increased activities during the year just closing. The work at our New York Headquarters has continued to enlarge, until another assistant is now very much needed. Several of our local organizations, some of whose meetings are held there, are now co-operating in an effort to raise a sufficient sum of money to supply this want.

Respectfully submitted,

D. W. Morehouse,
Superintendent for the Middle States and Canada.

THE SOUTHERN STATES.

THE strengthening of each of the existing churches and their consolidation into a united and efficient conference has been the leading endeavor of the year. We report a gratifying progress in this work. The recent meetings of the Southern Conference in Atlanta, Ga., showed every duly organized church to be regularly conducted, provided with a minister, holding its own in spite of discouraging times, and hopeful of a good time coming. The report of that Conference, as printed in the May number of the "Southern Unitarian," would be the best report of the Southern Superintendent. But a brief account of his stewardship is due to the Association by which the Superintendent is appointed and supported. It has been his endeavor from the beginning of his superintendency, four years ago, to awaken in each of the older Southern churches a sense of their responsibility, not only in the matter of self-care, but in the care and comfort of isolated fellow-believers in their State or section, and to increase in centres of population and influence the number and efficiency of such metropolitan churches. Baltimore, Richmond, Louisville, St. Louis, New Orleans, Austin, San Antonio, Atlanta, Charleston, Chattanooga, and Asheville, — these are controlling centres, capable of great and widespread influence in the furtherance of our cause. It should be our purpose to bring the Association and each of these societies into such close and active co-operation that the business of church extension, which is the especial calling of the one, may be accompanied by the knowledge of local conditions, the neighborly feeling, the opportunity for occasional meeting and conference, which the other alone can furnish. Happily these churches are gradually learning their vocation and securing minis-

ters and agencies suited to this service. Nothing is needed but the wherewithal to pay the expenses of these local missions. It is in this direction that we must look for the best results in the near future. We trust the discovered opportunity and need will bring the increased supply of means.

A review of our churches in alphabetical order, shows us Asheville, N. C., with Rev. H. A. Westall as its settled pastor. He is a native of that city, and is well acquainted with the western portion of North Carolina and East Tennessee, where he will preach and organize the Liberal elements he may find or make in that important section. His ministry there begins with excellent promise, and we anticipate permanent results from his edifying word and work.

In Atlanta, Ga., the spirit and resolution of the Church of Our Father and its inherent strength, notwithstanding some grievous losses, were shown in its entertainment of the Conference, which met there in April. The meetings, for three days, were well attended, and, although the church is deeply afflicted by the mortal illness of its devoted brother, John Y. Dixon, President of the Southern Conference, its other members are moved to do the more, since he who did so much can no longer labor for them. The pastor, Rev. W. R. Cole, unites all in a sincere regard for his character and ministry.

Austin, Texas, stands firmly on its feet, in spite of the strong undertow of financial distress. Its minister, Rev. E. M. Wheelock, does all that able and seasoned wit and wisdom can do. His people stand by him according to their ability. It should not be expected that he would quickly build up a self-sustaining church. That has not been done in the Middle or Western university towns, in many times the years Mr. Wheelock has been in Austin. It is enough if he makes the capital and the educational centre of Texas hear and heed his word. He does that.

Baltimore, Md., has entered upon a new career of service to the cause of emancipated Christianity. Its renewed edifice is a happy augury of new life in the religion for which it stands. The Southern Conference has accepted a cordial invitation to hold its next session in Baltimore, and that Conference ought to do much toward the extension and improvement of all the Southern work. Baltimore, Md., and Charleston, S. C., were close friends and hearty companions in the earlier days of our church. Drs. Burnap and Gilman used to exchange pulpits for the month. It is cheering to report from both these historic churches fresh shoots of their perennial life. Charleston has built and dedicated a beautiful and commodious parish house, the gift of Mr. Alva Gage, and the effect of this timely benefaction is already manifest in new animation in the administration of all the church affairs.

In Chattanooga, Tenn., our friends are passing their crucial year. Under ordinary circumstances, business stagnation compels church economy. But when extraordinary debts fall due, in bad times, it requires unusual methods to meet them and to maintain the church. Thanks to the friends who have helped Chattanooga to pay a portion of its debt, and to the unfailing generosity of the Association, this society has been able thus far to keep open doors and continuous worship. Thanks also to the ability and the acceptableness of the ministry of Rev. S. R. Free and the energy of his people, the interest in church-life has been sustained.

In Louisville, Ky., where we attended a meeting of the Central States Conference in November, we found much interest in the extension of the Unitarian church at the South, and a growing sense of the intimate relation of the church in Louisville to such extension. With the active interest of this important city and St. Louis, running South as affluently as their neighboring rivers, our Southern ministry-at-large would put on new powers.

St. Louis and New Orleans have been colleagues from the beginning. The Father of Waters is also the father of cities, and these two are brethren. At New Orleans, Rev. W. C. Peirce is faithfully holding the church fort and preparing for a new advance with the better times. In San Antonio, Texas, Rev. N. Shultz is doing what he can. Recently there came word from Memphis, Tenn., that the "germ of a Unitarian Church had been formed" there, under Rev. F. Preston. The church in Richmond, Va., is formed, and if it is well cared for, it will grow as the oak grows, strongly though slowly. In the absence of means to employ any other minister, your Superintendent has maintained regular services, and given such attention to the other needs of the society as he could, while keeping the interests of the whole Southern field in view. The general work suffers when its Superintendent is tied to one city. Nor can the most successful parish work be done when the minister is called away by outside duties. But we do what we can, under the circumstances, and we trust that better times and fuller means are in store for those who come after us.

The editing of the "Southern Unitarian," while it brings increase of labor, is not really an impediment to our larger ministry, because it secures for us monthly reports from all our missions, and keeps each church informed about the other. This paper is to-day as important an agency as we have for "making increase of the body" of our church and for quickening all its members.

Besides developing and maintaining the church in Richmond, your superintendent has visited all the Southern churches, excepting those in Texas and New Orleans, and aided them in their various enterprises and exigencies, as they had need and he had means. He has also represented the Southern cause at various conferences and churches, North and South, and held services in places where no Unitarian church exists. Two visits to Green-

ville, S. C., have introduced our cause there, and resulted in the formation of a Religious Circle and a branch of the Women's Alliance. A missionary tour through West Virginia, last July, made favorable openings in four or five cities for the planting of churches there.

These varied labors in Richmond and throughout the South, together with the publication of the "Southern Unitarian," have left no spare time for other services, although the opportunity for them is always present with us. Release from the confinement of a local charge is the condition of a more efficient conduct of the general work; and it is hoped that another year, with its increased prosperity and enlarged resources, will enable the Association to send more laborers into the Southern field. Two ministers of experience and power should be sent to Texas in the early fall; Galveston and Dallas should both be supplied with Unitarian churches. We also desire to place a church in Nashville, Tenn., where there are some hearty friends of our cause. If the means were forthcoming, we could find the right man for Florida, who would aid Mr. Gibson in his lonely labors and extend to the cities the work he has begun in the country.

The difficulty now is not in the want of ministers ready and eager to enter upon this work. We have more applicants than means to employ them. Already ministers from other denominations are coming to us and seeking service in our church. They would be the most influential agents we could employ. Nothing is needed but more zeal on the part of the friends of our cause, and more money. With these we could do our part in the building up of this beautiful and fateful portion of our common country.

GEORGE LEONARD CHANEY,
Superintendent for the South.

WESTERN STATES.

To the Directors of the American Unitarian Association:

GENTLEMEN, — I beg leave respectfully to submit my annual report.

In some respects the year has been a hard one, yet the results are on the whole encouraging. The severe financial depression which began to be felt May, 1893, and which increased during the summer, resulted in the temporary closing of eleven churches in the Central West. It was quite impossible for the impoverished people, many of whom, with reduced incomes, suffered heavy losses through broken banks, to maintain the Sunday services. It gives pleasure to report, however, that at the present time, seven of these have resumed services, while the Sunday schools have been opened in one or two others.

Although your Superintendent was definitely instructed by the Board of Directors, at its September meeting, to enter upon no new work during the year, because the present and prospective funds of the Association would only scantily support that to which it was already pledged, it has been proved impossible to prevent churches coming into existence. Some thirteen indigenous movements have arisen within the year which have taken or are taking on organic form, and are distributed over the States of Michigan, Wisconsin, Minnesota, South Dakota, Iowa, Missouri, Colorado, and the territory of Oklahoma. Five of these new churches have pastors of their own; eight are cared for by neighboring ministers. One of them has already acquired a church home, while two or three others are moving in that direction. The number of new places from which calls for the presentation of our liberal gospel have come is very large, and is constantly increasing. In

Oklahoma two offers of land on which to build chapels have been made which we were unable to accept. Iowa, Minnesota, Wisconsin, and the Dakotas are dotted with places where there are little groups who are anxious for our word, and where often goodly audiences would welcome our ministers. At Pierre, the capital of South Dakota, a congregation of one hundred and fifty greeted your Superintendent, on a recent visit, which included many of the most prominent men in the State.

With so wide a field it is impossible to enter into detail in regard to each locality. Only general results can be given, which necessarily lack individual tone and color.

In the territory called the Central West, the Association has aided during the last year by more or less direct support some forty-five churches, besides making possible preaching regularly or intermittently at twelve mission stations. In most of these places the work has been very satisfactory, and almost all the workers will probably remain on the field the coming year. The Association is also aiding twenty-three churches by loans without interest upon their church buildings.

University Towns.

The university town work has gone forward very satisfactorily. The amount and the varied character of the work of Mr. and Mrs. Sunderland at Ann Arbor is astonishing, while the breadth and depth of their influence grows with every year. Mr. Perkins' faithful work at Iowa City, though somewhat hindered by unfavorable conditions, begins to promise good fruit. Mr. Howland, at Lawrence, was never so prosperous, and never reaching so many students. The new church there has proved exactly what was needed. Mr. Clare's ill health has interfered somewhat with his success, but he reports a goodly number of students in attendance and a steadily increasing interest. There ought to be churches at Lincoln, Nebraska, and at

Champlain, Ill. And it is to be hoped that when the local friends are ready to take the initiative, the Association will see its way to give efficient aid.

Scandinavian Missions.

The Swedish Mission at Minneapolis under Rev. Axel Lundeborg has prospered beyond expectation in these hard times. Although many members of Mr. Lundeborg's congregation have been deprived of work, and some of them have needed aid from their more fortunate brothers, it has gained in strength, and has met its financial obligations promptly.

Rev. Kristofer Jansen went to Norway last September, but his place has been well filled by Rev. Amandus Norman, who has been preaching very acceptably at Minneapolis, and carrying on Mr. Jansen's work at Hudson, Wis., and Brown Valley, Minn. Mr. Jansen's return is uncertain, as it is rumored that he has organized a church at Christiania, and that he may accept its pastorate. Rev. J. J. Brauti has continued his labors at Underwood, Minn., and has also preached at Tordenskjold and Battle Lake. A recent visit made by him to the Red River country resulted in the organization of a Scandinavian Unitarian church at Crookston, Minn., which immediately took steps to erect a church building. A movement has also been started at Climax, and Mr. Brauti writes that "Grafton and Grand Forks will soon follow."

The Icelandic Mission has suffered the loss of its brave and faithful pioneer, Bjorn Peterson, who entered the higher life quite suddenly last September. Services in the Winnipeg Chapel have been maintained through the winter, partly in English and partly in Icelandic. Mrs. Peterson has conducted the English services very acceptably, and Rev. Magnus Skaptason has made monthly visits from the Gimli settlement. Mr. Skaptason draws a large audience, and it is the wish of the Winnipeg church that he become

its pastor. While it would be a misfortune to leave the northern missions without a minister, it would be a greater misfortune to leave Winnipeg uncared for. Hence it is probable that Mr. Skaptason may be obliged to fill Mr. Peterson's vacant place, and some other man must be sought for the northern mission.

There is a great and promising opportunity in the Central West whenever the financial difficulties and limitations disappear. Not only will there be an increasing demand for the itinerant preacher by these scattered groups and nascent societies, but churches will spring up and grow strong in many localities. Where the travelling missionary is now needed the settled pastor will soon be called. But those who would enter this field must be men of positive religious convictions. They must have a real gospel to preach, a true "glad tidings" which shall brighten and uplift human life, give hope and trust to doubting hearts, and bring the Eternal helpingly near.

T. B. FORBUSH,
Superintendent for the Central West

PACIFIC COAST.

To the Directors of the American Unitarian Association:

THE resignation of the Rev. Thomas Van Ness as Superintendent of the American Unitarian Association for the Pacific Coast took effect on the first day of March, 1893. His term of service, extending to nearly three years, was attended with a number of accessions to our cause on this coast, both ministers and churches. Especially notable was his success in planting a new and second Unitarian Society in San Francisco, and housing it, before his departure, in a convenient and attractive structure purchased from the Presbyterians. This work will of itself

suffice to make him remembered among us for many a year to come.

After an interregnum of several months, during which the Rev. John W. Chadwick, a director and envoy of the American Unitarian Association, came to California to confer with our pastors and churches as to the best course to be pursued, the position of Superintendent was tendered to the writer, who had originally filled it for nearly four years previous to Mr. Van Ness' appointment. It was accepted with certain conditions; namely, that the Superintendent be allowed to retain his pastorate of the Oakland church, and that in view of this the salary attaching to the position be reduced one third or more. On the first of June, 1893, the present incumbent began the duties of his office, and makes the following report of his activities.

During the year that has passed I have made three missionary journeys to southern California and one to the North Pacific States, besides many lesser trips to points within easy reach of San Francisco. I have visited every existing parish of our order in the three States assigned to my care, some of them a number of times, and have preached, lectured, and made addresses in all but four of them, devoting in all twenty Sundays, as well as many week days, to this missionary service. Several promising fields not yet taken possession of in our interest have also been inspected. Courses of lectures given by myself, and in one instance by President Jordan of the Stanford University, for the benefit of our feebler churches, have netted over seven hundred dollars. The course by President Jordan on evolution, largely attended and fully reported in the newspapers, profoundly affected public opinion. Over one thousand letters have been written in connection with my missionary service, and such counsel and help given our Societies in the organization of their activities, the choice of ministers, the erection of church edifices, and the general financial and moral aspects of their work as were within

my power. In constant communication with the Directors of the American Unitarian Association concerning their missionary interests on this coast, I also, in September last, made the journey to Boston and enjoyed a personal conference with them, submitting a list of suggested appropriations to aid struggling societies on the Pacific Coast, which with few modifications was adopted by the Board.

I have been at our Pacific Coast Unitarian Headquarters, 46 Crocker Building, San Francisco, on two days of the week to meet inquirers, conduct correspondence, and aid the cause in other ways.

Owing to reduced financial income this distressing year my instructions from the American Unitarian Association were not to enlarge our missionary work for the present in any way which would require additional appropriations of money. I am therefore unable to report any considerable increase in the number of churches on this Coast.

At Los Gatos, California, a new and promising society has been organized, chiefly through the efforts of its present pastor, Rev. J. H. Garnett. At Los Angeles a second movement, bearing the name of "All Souls' Unitarian Church" has recently been formed under Rev. R. M. Webster. At Chino the devoted labors of Rev. U. G. B. Pierce have resulted in an organization to which he ministers every Sunday evening, preaching also in the morning at Pomona and in the afternoon at Ontario, and travelling twelve miles in a buggy and by rail to keep these appointments. At Everett, Washington, a lively society has sprung into existence through the efforts of Rev. W. S. Copeland and others. Some of these movements are as yet little more than missionary stations, but all give promise of continued life and prosperity.

Besides this, intermittent preaching has been done at Placentia, Colton, Santa Maria, San Rafael, Santa Clara, and other points, by various ministers.

On the other hand the movements at Whatcom, Fair-

haven, and Gray's Harbor, Washington, and Fresno and National City, California, have lapsed for the time.

The society at Tacoma, which went out from our Unitarian fellowship some eighteen months since, and, as some of us felt, slammed the door unnecessarily hard behind them, has nevertheless remained in amicable relations with our Pacific Coast churches and ministers. Its example in withdrawing has not been followed by any of our societies or accredited ministers.

The past year has witnessed the completion and dedication of three new church edifices: the convenient and tasteful structure at Puyallup, Washington, with its admirably appointed free reading-room for the town, largely the gift of a Unitarian layman, Ezra Meeker, Esq.; the beautiful and commodious church recently erected at Alameda, California, at a cost of $15,000; and the attractive and cosey edifice of the Unitarians at Pomona, California, costing $10,000. Its costly stained glass windows, the gift of Rev. Dr. Eli Fay, add much to the beauty and impressiveness of this structure. The society at Berkeley, California, has also made the first payments on a seven-thousand-dollar site for a church, admirably located near the University. The lot is purposely large, to permit at some future day the erection of theological school buildings for our Pacific Coast needs. In all $25,312.90 have been contributed to church building purposes by our Pacific States societies during the past year.

In this connection the following statistics of our church life, collected by the Superintendent, for the year ending May 1, 1894, will be of interest. They represent the returns from twenty-two societies. Number of families enrolled is 2,170; average Sunday morning attendance is 3354, average evening attendance 1,306; value of church property $482,515, on which there is $91,863 indebtedness. During 1893 there was raised for current expenses the sum of $58,625.21, for land and building

$25,312.90, and $4,225.45 was raised for other local purposes. The contributions to general denominational interests amounted to $3334.45. From denominational treasuries some $9,040.15 was received. The number of Sunday-school pupils enrolled was 1,792, average attendance 1,289; number of teachers 221; number of library books 4,840. Eight years ago there were but six Unitarian churches on the Pacific Coast, with about 800 families and $150,000 worth of property.

One of the most interesting and valuable features of our missionary activities during the past year has been the Unitarian exhibit at the San Francisco Mid-winter Fair, arranged by the Superintendent. It consists of a display of some 500 books by Unitarian authors, both in theological and general literature, beginning with the New Testament, and the Racovian catechism of 1512; of over 120 portraits of eminent Unitarians, from Socinus to the present day, together with pictures of our churches and schools; and of a collection of autographs and other personal memoranda. It is housed in a neat structure of the Ionic order, and has been visited during the five months of its existence by many thousands of people from all over the Coast and country, besides many foreigners. The lady in charge has given away over 20,000 Unitarian tracts and papers. It is believed that much has been accomplished by it in spreading a knowledge of our principles and history. The entire cost is about $500, of which the American Unitarian Association gave $150.

Among the ministerial gains during the past year we count several from Orthodox communions, — Rev. E. R. Dinsmore, who still retains his Orthodox Congregational charge at Haywards, California; Rev. Geo. T. Weaver of Santa Maria, who comes to us from the Methodists; Rev. Samuel Slocomb of San Louis Obispo, a former Congregationalist, and Rev. Mrs. C. E. Norris from the Universalists. A number of Eastern Unitarian clergymen have transferred

themselves to our shores, among them are Rev. J. Frederick Dutton, now in charge of our church at San Diego, and building it up into strength and solidity; Rev. G. Heber Rice, who is doing admirable work at Stockton; and Rev. Mrs. Eliza Tupper Wilkes, now assistant pastor at Oakland. We must offset these gains by several notable losses. Besides the withdrawal of Rev. Mr. Van Ness, we have to chronicle with sincere regret the departure for Eastern posts of duty of Rev. B. F. McDaniel, one of our most devoted and able ministers; of Rev. P. S. Thacher, whose fine constructive work at Santa Barbara entitles him to our grateful recognition; of Rev. N. A. Haskell, a talented preacher and amiable man; of Rev. Napoleon Hoagland, who was faithfulness itself at his difficult post in Olympia, Washington. Rev. E. M. Fairchild, after a few months' service at Spokane, Washington, has returned to the East.

The death of Rev. S. Dyberg at Santa Barbara last autumn removes from his missionary field in Arizona a devoted laborer and from our ministry a brother of singularly pure and devout spirit.

The principal ministerial changes during the year are as follows: Rev. G. H. Greer has taken charge of the churches at Puyallup and McMillin, Washington; Rev. L. W. Sprague has gone to the Second Church, San Francisco, and his Pomona pulpit has been taken by Rev. U. G. B. Pierce. Rev. A. G. Wilson has again assumed charge of the Spokane, Washington, church. Rev. David Heap is preaching to Unity Circle at Santa Clara.

There are at present thirty-two ministers belonging to our Unitarian fellowship on this Coast; of these nine are not regularly settled over parishes. Three or four pastorates are vacant and hearing candidates, or awaiting better times financially.

Various local conferences have been held during the year, closing with a four days' session of the Pacific Uni-

tarian Conference in San Francisco, April 10th to 13th. This gathering, which was an exceedingly brilliant and harmonious one, was devoted chiefly to an exposition of our Unitarian history, principles, and methods. It was well attended, — twenty-four clergymen participated. The newspapers gave quite full reports, and in all ways it reflected credit and gave strength to our cause.

Particular mention should be made of the great advantage to Unitarian work on this Coast derived from our monthly organ, "The Pacific Unitarian." Your Superintendent gives to it no slight share of his attention and services, and thinks no labor more wisely bestowed. The Headquarters and Book Room in San Francisco, in charge of Miss Metta Curtis, have also proved of growing importance, and quite a number of Unitarian interests are already centred there.

The Unitarian church life of the Pacific Coast has been greatly benefited this past year by the presence and word of representative ministers from the East. The visit of Rev. J. W. Chadwick of Brooklyn has already been referred to. By his wise and witty addresses, his noble sermons, his judicious counsels, and his kindly reports of our condition and needs to our Eastern brethren, he rendered invaluable service to our cause on this Coast. Another apostolic visitor was the Rev. Wm. J. Potter, who spent several months with us, preaching in our pulpits and doing excellent service at Fresno, San Diego, and other places. He had promised to return for renewed labors, but death intervened, and we are denied his pure and spiritual presence among us. The visit of Rev. David Utter last summer, to his former parish at Olympia, was productive of much good. The six months' service of that scholarly divine Rev. J. H. Allen at San Diego, unquestionably saved that heavily burdened parish from dissolution. In this connection grateful mention should be made of the disinterested and effective labors of Miss Susan Hale in

behalf of our San Diego church. The Women's National Alliance and many branch societies and individual donors have also contributed most generously to this cause.

Mrs. Chant's visit last autumn was a great inspiration. The World's Parliament of Religions came to us in the person of the Hindu scholar, Prof. B. B. Nagarkar, whose earnest and devout utterances made a deep impression. More recently we have welcomed Revs. F. L. Hosmer, J. T. Sunderland and J. H. Crooker, whose genial presence and thoughtful, scholarly discourses have quickened our church life and endeared these brethren to our hearts.

In conclusion, our sincere thanks are due to the American Unitarian Association, to whose steadfast and generous help, wise counsels, and broad and reconciling spirit our denominational growth on this Coast during the past few years is largely, if not chiefly due. In this grateful acknowledgment we include the trustees of the Church Building Loan Fund, whose help and patience and goodwill have been so notably displayed toward us.

The past year, owing to the widely extended financial depression, from which we in the far West suffered even more than the East, has been one of exceptional difficulties in our parochial and denominational life on this Coast. The foregoing summary of our church and denominational activities will however show that not only have we held our own, but have advanced in the establishment of churches and the spread of our principles. The spirit existing among us is one of harmony, of cheer, of hope and confidence. The future we know is ours, in fact if not in name. So far as the latter is concerned we gratefully and gladly bear it, and seek to make the word "Unitarian" synonymous with the fullest truth, the largest life, the sweetest charity, and the most abounding hope.

CHARLES W. WENDTÉ,
Superintendent of work on the Pacific Coast.

THE JAPAN MISSION.

To the Directors of the American Unitarian Association:

THE building and dedication of a home and headquarters for the Japan Mission mark the past year as the most interesting, if not indeed the most important, year in the history of the Mission. A memorial pamphlet now in preparation will tell you at length the story of this long-desired, years-long waited for consummation. Suffice it here to say that many of our most serious obstacles have disappeared forever with the occupation of Unity Hall. Our school is comfortably housed; our publication department has office and store room enough and to spare; our "Post-Office Mission" can carry on its work free from darkness, cramp, and noise. Our Secretary has also his quiet room, where he can conduct his correspondence separate from the chatter and intrusion of all comers, and can see in privacy his many callers. The magazine has its own office, with desks, exchange tables, shelves, and closets, and in fact it has taken on quite a business air. It is no longer necessary that our janitor should give up his bed-room at daytime, that it may be one of our workshops, — he has airy, undisturbed rooms of his own. There are now five well-separated commodious lecture-rooms for our students, in place of the one screen-divided room of last year, and they are not perplexed by hearing at the same time lectures, for example, on "psychology" and on "the history of Christian doctrine." Neither is our library any longer in a seven-feet-square closet so dark and so cold that one's health was endangered by going into it, and the books imperilled by being kept in it. It is now in a large, fire-proof, south-east room, thirty feet by eighteen feet in size, which is full of sunshine on every sunny day, always

well lighted and comfortable, — equipped, as all the rest of Unity Hall is, with electric lights for the nights, and generous windows for the days, having besides reading-tables and chairs plenty for students and visitors. The students have also a retiring-room of their own; and the professors their own quiet retreat, where each may do his own work, undisturbed by other professors or by any one otherwise connected with the Mission, as they were until the new hall was entered. In addition to generous passage-ways which delight all who use them, there is a commodious assembly hall, which accommodated nearly four hundred people on Easter Day last, the day of dedication, in place of the poverty-stricken room which last year was a hall on Sundays and was two lecture-rooms for the remainder of the week. In a word, our *Yuiitzukwan*, or Unity Hall, is one of the most usefully, generously arranged substitutes possible for the building in which the Japan Mission has been compelled to do its work for nearly three years past. And then, the building is beautiful as well as useful and generous. As an officer of a United States man-of-war expressed himself not long ago when he closed a visit to us, "it has such a scholastic air." Use, generosity, beauty, and "scholastic air," — what more can be asked for in the building which has become our heritage from the generous men and women who have given the money which has brought it into being? If one may answer, work worthy of these rare aids may be asked for, then conscientiously the rejoinder can be made, that the building has been erected to serve a worthy work already in operation, and that the building has taken shape and size chiefly that it may meet satisfactorily this complex work. The building grew to the work; the work has only found its fitting home and tools in being transferred to Yuiitzukwan.

Greatly to our sorrow, the Rev. W. I. Lawrance, who for two and a half years and longer had given his best strength to the Unitarian work here, was absent from our

happy celebration. While we have gained much in other directions during the year, we have lost seriously in his enforced return to America. Mr. Lawrance won favor from all who were associated with him, co-laborers and students. His rare qualities of mind and heart were an exceedingly helpful power in the Mission. His absence now is deeply felt by us all. We sincerely hope that he found health and increasing strength awaiting him at home. We shall long remember his gracious ways, his earnestness in teaching, his nobleness of spirit, and his catholicity of mind in his intercourse with the people of this country.

How has the work itself fared during the year past? An adequate answer to this question involves much. It involves more probably than can be made plain to those who read these pages in America. Japan was, perhaps, never so much as now engrossed with matters which seem to the Japanese themselves of vital importance to their national or political welfare, and even integrity. Our work, however, has gone on as in years past. Our magazine has prospered as a leading influence in current religious affairs. It has received a large degree of attention from the many other periodicals of the country. Among the sectarian and conservative Buddhist publications in particular, apparently, it is looked upon as prophetic of the religious movement which most of all among such movements imperils profitable traditions and the perpetuity of ancient institutions. I do not admit that the judgment is true, in the sense that we are leading in the way towards the destruction of the country's old faiths, as such. What is true is, that our magazine is the offspring of the spirit of the New Age, and that it voices the minds of to-day, which "try all things in order to hold fast that which is good." Institutional Buddhism in Japan, like Roman Catholicism in the Occident, sees in rationalized religion its "dearest foe." For this rea-

son the Buddhist care-takers would if possible bring our magazine and what it represents to naught. We receive therefore much attention from Buddhist pens. It may also be said in passing, that our brethren of the Orthodox bodies do not now, any better than in the past, like to see us take part in shaping the religious future in this country. Our magazine is not an object of their praise. Too clearly, the thought which we represent is tending, they think, to "lead many astray," and to be an obstacle in the way of the progress of "true Christianity." Our position thus continues to be unique, by the attention paid to our magazine on the one hand, as the leader in religious ideas which will do away with the traditional and priest-governed faiths peculiar to Old Japan, and, on the other hand, through the indisposition of the Orthodox Christian denominations to recognize us as in any way in fellowship with them in guiding the New Japan toward its day of full development. We long ago accepted this situation. So, during the past year, as before, our magazine has continued to be a noticeable and an effective agent in the religious movements taking place among the people. The other departments of our Mission are being conducted as formerly. Our "Post-Office Mission," recently named "cunning and wicked" in a Buddhist magazine, for sending Liberal religious literature to the priests attendant upon a lately gathered temple conference, is still industriously circulating pamphlets explanatory of rational religious thought. By the way, in the same journal which complimented us upon our "cunning" and wickedness, was a laudatory notice of the large gratuitous distribution of eight kinds of Buddhist tracts among visitors to the Exposition at Chicago, by delegated priests from this country. You may get some notion of the activity of our "Post-Office" work when you learn that during the year 11,273 single copies of our magazine; 332 bound volumes of the same publication; 2,885 copies of Knapp's "Unitarian

Principles," 4th ed. (5,000 in an edition); 2,895 copies of Savage's "God of Evolution," 3d ed.; Gannett's "Life of the Bible" 2,653 copies; MacCauley's "Fellowship in Religion" 2,720 copies; 2,035 copies of MacCauley's "In what Sense is Unitarianism Christian?"— found their way into the hands of special readers. We distributed also 395 of the "Channing" and 540 of the "Parker," translated from "Unity Mission" pamphlets. Of Bixby's "Crisis in Morals," in translation, 126 volumes went into circulation. The "Year Book" of our Japan Association was circulated to the extent of 1,347 copies, and Kanamori's "Christianity in Japan" 373 copies. Our Secretary, you may see, has not been idle, from the fact that he has received during the year 1,978 letters, nearly all which were especial letters of inquiry, needing answers, to which were added many letters of his own initiative. In this number of letters no account of the official correspondence of other members of the mission appears. New editions of tracts by Savage, Hawkes, Clarke, Bellows, Everett, MacCauley, and others have been undergoing preparation for some time, — the old editions having been exhausted, and much correction in style, expression, etc., having been found desirable before republication. Fiske's "Idea of God" has been translated, and is now in an editor's care. Clarke's "Steps of Belief" will be in the printer's hands in a few weeks. This statement does not tell the whole story of our "Post-Office" and "Publication" activity by a good deal, but it shows that our workers are doing considerable to make our faith and aims known to this people. We have not had much money to work with, but what we could set apart for this purpose has been well used, I believe. In other directions our agents have kept on as they started in years past. The First Church has held its meetings with congregations large and small, until we could get into Yuiitzukwan. For several Sundays now the congregations have numbered from one hundred and thirty to

two hundred persons. We keep active relations with our city and country stations. We, however, do nothing toward supplying them with pastors, excepting Yagembori Chapel, or with paid superintendents. Nor do we desire to attempt this kind of help under the present political mood of the Japanese people. Probably of greater importance than any of the other departments of our Mission at present is the Senshin Gakuin, established and developed under our care. This institution is, as you know, an unsectarian venture, free as far as possible from the prejudice of tradition or ecclesiastical authority, and devoted as much as possible to rational and scientific methods in serving its three objects, religion, ethics, and social order. This institution has a significance and a possible usefulness even greater than our home friends may understand. It has already attracted national attention in Japan, and, if supported as it should be, it will in the near future be one of the institutions of national influence. It is not a "primary" school, nor a school of inferior standards. It claims a place alongside the best schools of the country, and it might be placed among the high-grade home colleges, with no reason for apologies for its courses of study or its methods of instruction. Our aim is to aid in the education of some of the young men who are in time to lead this country, so that their leadership shall be under the influence of the best forces at work in the new civilization of the world. Japan greatly needs just the kind of help which Senshin Gakuin may be instrumental in giving, and which here Senshin Gakuin only seeks to give in the full meaning of the words; namely, religious faith which is rational without being superstitious or merely traditional, and philosophic opinion associated with science which is scientific without being materialistic or subjected to mere phenomena. I cannot here, however, speak of our school at length. The pamphlet now preparing will describe its methods, aims, and results thus *far, in* detail.

So, as I have said, our work has been going on in all its departments as in years past. But also, as I have said, during the year, the people of Japan have, as perhaps never before, been engrossed with political and social problems increasingly regarded by them as of vital moment in the national career. Among the results of this intensified interest is an attempted alienation of the popular mood from sympathy with anything foreign, and a vigorous effort to establish for Japan political and social autonomy in opposition to all influences from abroad. These struggles are conducted in large measure without reference to the good or ill of that which is opposed from Japan's side. As much as once the foreign quality of a thing or thought was sufficient to commend it to the Japanese, so much now that same quality suffices to repel many Japanese from it, and to cause many others, through fear of public opinion, to feign an antagonism or indifference which they do not really feel. Unitarian work, as every other work which has the patronage and support of alien peoples, is consequently now more or less embarrassed by the popular mood. Our departments are as active as ever; indeed they are doing more than ever before; but at every turn we are made to feel that we are dealing in large part with a people who are determined to emphasize their personal freedom and their national independence. So acute has this feeling become among certain political and social factions, that even foreign sympathizers with such freedom and independence are held at a distance. This mood, however, will not last long. It is at this same time both a wholesome and a morbid reaction from past excesses. Japan has entered the current of Occidental civilization, and cannot now withdraw from it. "New Japan" is on the throne. "Old Japan" is as fully of the past as mediæval Europe. In religion the Japanese future has no other goal than a rational religion such as the Unitarian Mission in large measure is instrumental in making known to the people. There lies before me an

article on the dedication of Unity Hall, received last night, taken from the leading Buddhist magazine of this country, *Bukkyo*. The editor says, "The opening of this Hall, though seemingly a small matter, is certainly a noteworthy phenomenon in the present age of skepticism and criticism. Unitarianism is one of the great religions of the world, and it is well fitted to lead our people by its brightness; but since it is a form of Christianity how can we surrender to it? It regards Jesus Christ as the greatest of all leaders; how can we surrender to it?" Yet the editor says elsewhere in the same issue of the magazine, "The mission of Unitarianism is the destruction of superstition. Let it destroy not only the errors of Christianity, but of all religions as well. Purified Buddhism is the true religion. Let superstitious Buddhists come under Unitarian guidance, then let Unitarians become pure Buddhists. Will Unitarians adopt our advice? The religious world is very busy to-day. The dedication of Unity Hall is not a petty matter. We appeal to Unitarians to take advantage of their present opportunity." Not long ago a prominent member of the Congregational churches (*Kumiai*) of Japan said, "There is no use for a Unitarian Mission in this country any longer. Our own churches are as free and as liberal as Unitarianism." And now, even the Presbyterian churches are seriously divided over the question of liberalism and conservatism in creed. The attitude of the various Japanese Christian bodies toward religious liberalism needs more discussion than I can give here. I am not mistaken, however, in saying in general that the Christianity professed by the Japanese has gone a long distance from what is known in America as Orthodoxy, in the direction of such liberalism as that proclaimed by the Unitarian, Universalist, and German Evangelical messengers. This assertion states evident fact now. When the coming reaction from the anti-foreign mood now ascendant, takes place, the advocates of a reasonable religion will see the assertion confirmed

by an abounding testimony in the course which religious affairs will then take.

My report, I fear, is already too long. There is much more I wish to say, suggested by what I have already said. Japan is just now passing through an exceedingly interesting though critical period in its development. All representatives of the foreign influences, especially of the religious and moral forces from the West, now in interaction with the native motives, while they continue their work, must also for a while be willing to wait. But as surely as the world grows and man matures, so surely is Japan now irrevocably under the power of the Spirit which, having in the last five hundred years emancipated and aggrandized Europe and America, is to set free and magnify until mankind everywhere shall be guided by its power, knowledge, and faith.

Respectfully submitted,

CLAY MACCAULEY,

Superintendent Japan Mission of the A. U. A.

TOKYO, April 20, 1894.

CHURCH BUILDING LOAN FUND.

NINTH ANNUAL REPORT.

During the year loans amounting to $18,600 have been granted to eight societies, in sums varying from $500 to $5000. The applications on file at the end of the year will, if granted, exhaust the $9,000 on hand and the income of the fund for many months to come.

The receipts and payments have been as follows: —

Received, from repayment of loans . . .	$11,294.00
" " gifts	3,348.45
" " interest	201.59
	$14,844.04
On hand May 1, 1893	7,395.78
Total	$22,239.82
Paid, in loans to churches	13,100.00
On hand, April 30, 1894	$9,139.82
The fund now amounts to	110,744.82

For the Trustees,

Charles P. Ware, *Secretary.*

MONTANA INDUSTRIAL SCHOOL FOR CROW INDIANS.

THE past year has been one full of encouragement in the work of our school.

Rev. A. A. Spencer and his corps of assistants deserve great praise for their self-sacrificing labors, which have been performed in a spirit of harmonious devotion.

The pupils have been interested and contented in their intellectual and industrial training, and in their home-life.

In a recent address at a public meeting in behalf of Indian education, held in Channing Hall, Dr. Daniel Dorchester, late Superintendent of Indian schools, paid a high compliment to the home-life of our school and to the industrial training which the pupils receive. He paid two visits to the school, and noted marked progress at his last visit.

The largest number of pupils in the school at one time during the past year was sixty-one.

There are now several pupils with us who entered the school in 1886 or 1887, and they are living examples of the success which has attended our work. One of our large boys has recently been appointed as an interpreter on the reservation. I spent a week at the school last summer, and became thoroughly impressed with the idea that we are doing an important work in educating the hands, brains, and hearts of these children, who must soon be elevated into the ranks of citizenship.

The policy of educating the Indian, instead of hunting him and robbing him, is bearing good fruit.

In our school we begin to cultivate the nature of the child at the age of five years, and there is an immediate and hearty response to our labors.

The influence of our school is very great and helpful among the old Indians.

The financial support of our work last year, while perhaps as good as we could expect in the hard times, was not so prompt or so generous as we hope to receive during the coming year.

We have suffered a serious loss in the death of Mrs. Mary Hemenway, who was the founder, generous supporter, wise counsellor, and faithful friend of our missionary enterprises in behalf of Indian children. May we not hope that her mantle will fall upon many who shall come forward to help us?

We are very grateful to all friends who have sent individual contributions to our treasury, or who have, in any way, by word or deed, helped our cause.

We also thank all who have united to send money, materials, clothing, books, and other useful things, from churches, Sunday-school alliances, clubs, guilds, or other organizations, to make it possible for our work to go on so pleasantly and successfully.

Our needs increase, rather than diminish, from year to year; and we respectfully solicit the continuance of generosity toward us on the part of our friends.

ALFRED MANCHESTER,
Superintendent.

ANNUAL REPORT

OF THE

TREASURER.

TREASURER'S STATEMENT.

Dr.

1893. April 29.	To balance, cash on hand		$960.39
1894. April 30.	To amount of receipts on sundry accounts, viz.: —		
	DONATIONS: Amount received from societies and persons, for the general objects of the Association	$50,568.27	
	SOUTHERN AND INDIAN WORK: Amount received for support of Montana Indian School, and for educational work at the South	9,332.51	
			59,900.78
	CHURCH BUILDING LOAN FUND:*		
	Donations received	$3,348.45	
	Church loans repaid	11,294.00	
	Interest	201.59	
			14,844.04
	GENERAL FUND: Amount received from following bequests:		
	Winthrop Faulkner, Grafton, Mass., additional	3,500.00	
	George G. Warner, Westboro', Mass.	150.00	
			3,650.00
	FROTHINGHAM FUND, No. 1: Amount received as bequest of Rev. Frederick Frothingham, Milton, Mass, the income to be used for "the diffusion of liberal Christianity"	5,000.00	
	FROTHINGHAM FUND, No. 2: Amount received as bequest of Rev. Frederick Frothingham, the income to be used for "the education of the colored people"	20,000.00	
			25,000 00
	MERCHANDISE: Amount received from sale of books		8,263.61
	LADIES' COMMISSION: Amount received for their use		40.75
	INTEREST: Amount received on bank deposits		210.67
	SMITH EDUCATION FUND: Amount of interest received		146.51

Cr.

1894. April 30.	By amount of payments on sundry accounts, viz.: —	
	NEW ENGLAND STATES: Amount expended in this section, for missionary purposes and in aid of feeble societies	$16,566.26
	MIDDLE STATES: Amount expended in this section, for missionary purposes, &c.	8,066.56
	WESTERN STATES: Amount expended in this section, for missionary purposes, &c.	22,183.83
	SOUTHERN STATES: Amount expended in this section, for missionary purposes, &c.	7,450.24
	PACIFIC COAST: Amount expended in this section, for missionary purposes, &c.	8,718.65
	JAPAN MISSION: Amount paid for salaries of Rev. Clay MacCauley, Rev. William I. Lawrance, and for other expenses of Mission	10,020.84
	THEOLOGICAL EDUCATION: Amount paid to theological students	500.00
	DENOMINATIONAL LITERATURE: Amount paid to "The New World," and for copies of "Christian Register," sent to libraries, &c.	2,654.63
	SOUTHERN AND INDIAN WORK: Amount paid for support of Montana Indian School, to Tuskegee Normal Institute, &c.	10,986.38
	CHURCH BUILDING LOAN FUND: Amount paid as loans to sundry societies, by direction of the Trustees of this Fund*	13,100.00
	HUNGARIAN UNITARIANS: Amount paid towards support of Unitarian preaching at Budapest, Hungary	500.00
	MERCHANDISE: Amount paid for books, tracts, &c.	9,871.02
	LADIES' COMMISSION: Amount paid for their expenses	64.25
	SALARIES: Amount paid Secretary (less receipts for preaching) and Assistant Secretary	6,739.00
	EXPENSE: Amount paid Treasurer, Clerk, Janitor, and Engineer, and for fuel, expressage, postage, stationery, &c.	6,193.40

Thomas Fund: Amount of interest received	$45.67
Investment General Fund: Amount received from payment of note	1,000.00
Investment Hayward Fund: Amount received from payment of mortgages	3,000.00
Investment C. T. Thayer Fund: Amount received from payment of mortgage	5,000.00
Temporary Investment: Amount received	36,100.00
Temporary Loans: Amount borrowed	46,500.00
Income General Fund	3,833.09
Income Hayward Fund	1,083.75
Income Perkins Fund	470.00
Income Kendall Fund	55.00
Income King Fund	500.00
Income Penhallow Fund	200.00
Income Whipple Fund	420.00
Income C. T. Thayer Fund	262.05
Income Faulkner Fund	250.00
Income Hazeltine Fund	250.00
Income Publication Fund	48.00
Income William H. Fogg Memorial Fund	980.47
Income Conant Fund	250.00
Income Thomas Fund	45.67
Income Frothingham Fund, No. 1	467.50
Income Frothingham Fund, No. 2	2,182.00
Income Graham Fund	530.56
Income Lienow Trust Fund	261.00
	$216,701.51
April 30. To balance, cash on hand	$224.62

Interest: Amount paid on this account	$1,107.08
Investment General Fund: Amount reinvested on this account	2,000.00
Investment Hayward Fund: Amount reinvested on this account	3,000.00
Investment C. T. Thayer Fund: Amount reinvested on this account	5,000.00
Investment Smith Education Fund: Amount invested on this account	146.51
Investment Thomas Fund: Amount invested on this account	45.67
Investment Frothingham Fund, No. 1: Amount invested on this account	5,000.00
Investment Frothingham Fund, No. 2: Amount invested on this account	20,000.00
Temporary Investment: Amount paid on this account	29,344.04
Temporary Loans: Amount of loans paid	26,500.00
Income General Fund: Amount paid on this account	20.36
Income Hayward Fund: Amount paid on this account	26.11
Income Whipple Fund: Amount paid on this account	23.50
Income C. T. Thayer Fund: Amount paid on this account	32.65
Income Frothingham Fund, No. 1: Amount paid on this account	13.75
Income Frothingham Fund, No. 2: Amount paid on this account	342.16
Income Lienow Trust Fund: Amount paid Treasurer of the Benevolent Fraternity of Churches, Boston, Mass., as income received	261.00
Balance, cash on hand	224.62
	$216,701.51

E. E. April 30, 1894

ARTHUR LINCOLN, *Treasurer.*

* The funds of the Church Building Loan Fund are deposited with the American Unitarian Association, but the disposal of them rests entirely with the Trustees of the Fund, who alone have power to make loans, and are responsible for the collection of the same.

EXTRACT FROM SCHEDULE OF INVESTMENTS.

General Fund	$75,250.31
Hayward Fund	23,000.00
Perkins Fund	10,210.00
Kendall Fund	2,566.37
King Fund	10,000.00
Penhallow Fund	5,187.50
C. T. Thayer Fund	5,000.00
Whipple Fund	9,093.27
Faulkner Fund	5,000.00
Hazeltine Fund	5,000.00
Lienow Trust Fund	5,205.90
Publication Fund	1,200.00
Smith Education Fund	3,809.14
Bigelow Fund	3,000.00
Conant Fund	5,000.00
William H. Fogg Memorial Fund	19,000.00
Thomas Fund	2,400.23
Frothingham Fund, No. 1	5,000.00
Frothingham Fund, No. 2	20,000.00
Balance of Church Building Loan Fund	9,139.82

AUDITING COMMITTEE'S REPORT.

BOSTON, May 24, 1894.—The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1894, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was $224.62; that the invested funds held by him on account of the Association are, the General Fund, amounting to $75,250.31; the Hayward Fund, amounting to $23,000.00; the Perkins Fund, amounting to $10,210.00; the Kendall Fund, amounting to $2,566.37; the King Fund, amounting to $10,000.00; the Penhallow Fund, amounting to $5,187.50; the C. T. Thayer Fund, amounting to $5,000.00; the Whipple Fund, amounting to $9,093.27; the Faulkner Fund, amounting to $5,000.00; the Hazeltine Fund, amounting to $5,000.00; the Lienow Trust Fund, amounting to $5,205.90; the Publication Fund, amounting to $1,200.00; the Smith Education Fund, amounting to $3,809.14; the Bigelow Fund, amounting to $3,000.00; the Conant Fund, amounting to $5,000.00; the William H. Fogg Memorial Fund, amounting to $19,000.00; the Thomas Fund, amounting to $2,400.23; the Frothingham Fund, No. 1, amounting to $5,000.00; the Frothingham Fund, No. 2, amounting to $20,000.00; and a balance on account of Temporary Investment, amounting to $9,139.82, belonging to the Church Building Loan Fund; for all of which satisfactory securities have been exhibited to us, according to the annexed schedule.

CHARLES H. HOOPER.
FRANK E. SWEETSER.

INCOME AND EXPENSES FOR THE YEAR.

Income.

Donations:		
From Societies, &c.	$48,442.13	
From individuals	2,126.14	
		$50,568.27
Southern and Indian Work:		
Donations for Montana Indian School	$3,810.01	
Allowance from United States Government	5,400.00	
	$9,210.01	
Donations for Tuskegee Normal Institute	122.50	
		9,332.51
Bequests		3,650.00
Profits on books sold		2,365.86
Ladies' Commission		40.75
Interest, from bank deposits, &c.		210.67
Income of General Fund		3,833.09
" " other Funds		7,945.00
Receipts of Secretary for preaching		261.00
		$78,207.15
Deficiency for the year		27,444.64
		$105,651.79

Expenses.

Spent for missionary purposes and salaries of Superintendents in the United States and Canada		$62,984.54
Spent in Japan		10,020.84
Assistance given to theological students		500.00
Paid toward support of "The New World"	$1,500.00	
Paid for copies of "Christian Register"	430.04	
Paid to Committee on Order of Public Worship	108.20	
Paid toward expense of Book Exhibit at Columbian Exposition	466.39	
Paid toward expense of Book Exhibit at California Midwinter Fair	150.00	
		2,654.63
Spent for support of Montana Indian School	$9,074.04	
Paid Tuskegee Normal Institute as donations received	122.50	
Paid Tuskegee Normal Institute as income Frothingham Fund, No. 2.	1,789.84	
		10,986.38
Spent in Hungary		500.00
Cost of books and tracts given away		3,182.14
Paid for expenses of Ladies' Commission		64.25
Salary of Secretary	$4,000.00	
Salary of Assistant Secretary	3,000.00	
		7,000.00
Paid Treasurer	$500.00	
Paid Clerk	900.00	
Paid Janitor, Engineer, and boy	1,856.50	
Paid for fuel	345.05	
Paid for expressage, postage, printing, stationery, &c.	2,591.85	
		6,193.40
Paid interest on borrowed money		1,107.08
Paid on account of General Fund, &c.		458.53
		$105,651.79

PROPERTY OF THE ASSOCIATION.

Cash	$224.62
Deposits in savings banks	189.84
Unitarian Building	200,000.00
Church at Wilmington, Del.	15,786.29
" " Windsor, Vt.	3,000.00
Land in Atlanta, Ga.	7,000.00
" " Chattanooga, Tenn.	6,700.00
" " Kansas	800.00
Mortgage on church	2,500.00
Mortgages on other property	50,900.00
Railroad and city bonds	83,510.98
" " bank stocks	52,406.63
Massachusetts Hospital Life Insurance Company	2,400.23
Value of stereotype plates, books, and tracts, on hand	10,376.11
Notes receivable	2,000.00
Book accounts due us	1,571.29
	$439,365.99

Debts.

Note for money borrowed	$20,000.00	
Book accounts	929.79	
		20,929 79
		$418,436.20

FUNDS HELD IN TRUST.

Lienow Trust Fund	$5,205.90
Smith Education Fund	3,809.14
	$9,015.04

INVESTMENTS.

The General Fund and other Funds, including those held in trust, are invested, besides the amounts mentioned above as covered by land in Atlanta, Chattanooga, etc. (and paying income), by mortgages ($50,900), notes receivable, and deposits in banks, as follows: —

Atchison, Topeka, & Santa Fé Railroad general mortgage bonds, for $28,000.
Atchison, Topeka, & Santa Fé Railroad income bonds, for $3,000.
Ottumwa, Cedar Falls, & St. Paul Railroad bonds, for $25,000.
Republican Valley Railroad bonds, for $2,000.
Chicago, Burlington, & Quincy Railroad bonds, for $11,500.
Union Pacific Railroad bonds, for $2,000.
Kansas City, Fort Scott, & Memphis Railroad bonds, for $1,000.
Chicago, Burlington, & Northern Railroad first mortgage bonds, for $3,000.
Chicago & West Michigan Railroad mortgage bonds, for $3,000.
Oregon Short Line Railroad first mortgage bonds, for $3,000.
Bonds of city of Keene, N. H., for $5,000.
151 shares Boston & Albany Railroad.
139 shares Chicago, Burlington, & Quincy Railroad.
23 shares Vermont & Massachusetts Railroad.
23 shares Atchison, Topeka, & Santa Fé Railroad.
11 shares Northern Railroad.
17 shares New York, Lackawanna, & Western Railroad.
15 shares First National Bank, Worcester, Mass.
25 shares National Bank of Commerce, Providence, R. I.
25 shares Third National Bank, Boston, Mass.

9 shares Atlantic National Bank, Boston, Mass.
20 shares Tremont National Bank, Boston, Mass.
20 shares Second National Bank, Boston, Mass.
Annuities in trust of Massachusetts Hospital Life Insurance Company, being Smith Education and Thomas Funds in full.

OBJECTS OF FUNDS.

The General Fund is unrestricted, both as to principal and income. Of all other funds the income only can be used. The income of the Penhallow, C. T. Thayer, Faulkner, Hazeltine, Conant, and William H. Fogg Funds and Frothingham Fund, No. 1, is for general purposes; of the Frothingham Fund, No. 2, for the education of the colored people; Hayward Fund, for foreign missions; Perkins, for aiding theological students; Kendall, New England societies; King, preachers of New England and Western societies; Whipple, small societies in any part of the country; Publication and Thomas, for publishing books, etc.; Bigelow, for support of Liberal Christianity in Natick, Mass. The income of the Lienow Trust Fund is paid to the Benevolent Fraternity of Churches, Boston, Mass.; and the Smith Education Fund is for the education of young men when its principal shall reach the sum of $20,000.

TRIAL BALANCE, APRIL 30, 1894.

Dr.		Cr.	
Cash	$224.62	Stock	$170,719.46
Merchandise	10,376.11	General Fund	75,250.31
Unitarian Building Estate	200,000.00	Hayward Fund	23,000.00
Investment General Fund	75,250.31	Perkins Fund	10,210.00
Investment Hayward Fund	23,000.00	Kendall Fund	2,566.37
Investment Perkins Fund	10,210.00	King Fund	10,000.00
Investment Kendall Fund	2,566.37	Penhallow Fund	5,187.50
Investment King Fund	10,000.00	C. T. Thayer Fund	5,000.00
Investment Penhallow Fund	5,187.50	Whipple Fund	9,093.27
Investment C. T. Thayer Fund	5,000.00	Faulkner Fund	5,000.00
Investment Whipple Fund	9,093.27	Hazeltine Fund	5,000.00
Investment Faulkner Fund	5,000.00	Lienow Trust Fund	5,205.90
Investment Hazeltine Fund	5,000.00	Publication Fund	1,200.00
Investment Lienow Trust Fund	5,205.90	Bigelow Fund	3,000.00
Investment Publication Fund	1,200.00	Smith Education Fund	3,809.14
Investment Bigelow Fund	3,000.00	Conant Fund	5,000.00
Investment Smith Education Fund	3,809.14	Wm. H. Fogg Memorial Fund	19,000.00
Investment Conant Fund	5,000.00	Thomas Fund	2,400.23
Investment Wm. H. Fogg Memorial Fund	19,000.00	Frothingham Fund, No. 1	5,000.00
Investment Thomas Fund	2,400.23	Frothingham Fund, No. 2	20,000.00
Investment Frothingham Fund, No. 1	5,000.00	Temporary Loans	20,000.00
Investment Frothingham Fund, No. 2	20,000.00	Church Building Loan Fund	9,139.82
Temporary Investment	12,639.82	Southern and Indian Work	2,133.14
Wilmington Church	2,924.79	New England States *	10,592.57
Wilmington Church Estate	12,861.50	Middle States *	5,303.90
Windsor Church Estate	3,000.00	Western States *	11,339.40
Charles H. Burrage, Trustee	2,500.00	Southern States *	5,102.00
Book Accounts	1,571.29	Pacific Coast *	5,061.25
		Japan Mission *	4,775.00
		Theological Education	600.00
		Denominational Literature *	41.80
		Foreign Missions *	360.00
		Book Accounts	929.79
	$461,020.85		$461,020.85

* Unexpended balance of appropriations.

CONTRIBUTIONS FROM SOCIETIES.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 30, 1894, with the sums severally paid by them, including contributions for the Montana Indian School.

Alton, Ill.	$100.00
Andover, N. H.	40.00
Andover, North, Mass.	60.00
Ann Arbor, Mich.	50.00
Arcadia, Wis.	10.00
Arlington, Mass.	319.66
Ashby, Mass.	59.25
Asheville, N. C.	10.00
Atlanta, Ga.	35.00
Augusta, Me.	58.01
Austin, Tex.	21.00
Ayer, Mass.	10.00
Baltimore, Md.	175.02
Bangor, Me.	357.55
Baraboo, Wis.	10.00
Barnstable, Mass.	21.65
Barre, Mass.	71.13
Bath, N. H.	20.00
Belfast, Me.	40.00
Belmont, Mass.	120.00
Berkeley, Cal.	22.15
Berlin, Mass.	22.00
Bernardston, Mass.	10.00
Beverly, Mass.	102.00
Billerica, Mass.	75.50
Bloomington, Ill.	18.70
Bolton, Mass.	15.00
Boston, Mass.	
First Parish of Dorchester	910.00
First Church in Boston	1,433.00
First Religious Society in Roxbury	500.00
Second Church	886.00
King's Chapel	1,630.30
First Parish, West Roxbury	100.00
Arlington Street Church	5,326.40
First Parish of Brighton	40.00
First Congregational Society of Jamaica Plain	738.35
Third Religious Society of Dorchester	100.00
Harvard Church in Charlestown	77.05
Hawes Unitarian Cong'l Church, South Boston	114.34
South Cong'l Church	2,050.00
Church of the Disciples	1,543.50
Church of Our Father, East Boston	25.60
All Souls' Unit. Church, Roxbury	154.83
Christ Church, Dorchester	43.50
Unity Church, So. Boston	10.00
Church of the Unity	1,300.00
Church of the Unity, Neponset	43.40
New South Church	50.00
Unity Church, Allston	40.00
Norfolk Unitarian Church	15.00
Unitarian Church of Roslindale	10.00
Brattleboro', Vt.	114.00
Brewster, Mass.	$10.00
Bridgewater, East, Mass.	80.00
Bridgewater, West, Mass.	50.00
Brockton, Mass.	45.32
Brookfield, Mass.	63.00
Brookline, Mass.	1,289.83
Brooklyn, Conn.	25.00
Brooklyn, N. Y.	
First Unitarian Society	500.00
Second Unitarian Society	303.50
Third Unitarian Society	105.00
Brunswick, Me.	15.00
Buffalo, N. Y.	625.00
Burlington, Vt.	216.00
Cambridge, Mass.	
First Parish	1,151.14
Third Congregational Soc'y	212.10
Canton, Mass.	100.00
Carlisle, Mass.	5.00
Castine, Me.	6.00
Charleston, S. C.	'45.50
Charlestown, N. H.	18.57
Chattanooga, Tenn.	10.25
Chelmsford, Mass.	40.00
Chicago, Ill.	
Church of the Messiah	150.00
Unity Church	405.00
Third Unitarian Church	60.00
All Souls' Church	20.00
Chicopee, Mass	61.00
Cincinnati, Ohio	
Unity Church	12.50
Clinton, Mass.	104.18
Cohasset, Mass.	45.00
Colorado Springs, Col.	50.00
Concord, Mass.	757.50
Concord, N. H.	257.15
Decorah, Iowa	10.00
Dedham, Mass.	396.00
Dedham, West, Mass.	32.00
Detroit, Mich.	301.70
Dighton, Mass.	6.00
Dover, Mass.	5.00
Dover, N. H.	19.00
Dublin, N. H.	70.08
Duluth, Minn.	13.55
Duxbury, Mass.	15.00
Easton, North, Mass.	165.32
Eastport, Me.	22.02
Ellsworth, Me.	15.00
Exeter, N. H.	50.00
Fairhaven, Mass.	21.24
Fitchburg, Mass.	454.30
Fitzwilliam, N. H.	10.00
Framingham, Mass.	169.00
Francestown, N. H.	8.00
Franklin, N. H.	47.00
Gardner, Mass.	39.37
Geneseo, Ill.	12.00
Geneva, Ill.	35.00
Gloucester, Mass.	50.00
Grafton, Mass.	18.36

Greenfield, Mass.	$60.00
Groton, Mass.	65.00
Hampton Falls, N. H.	6.00
Hartford, Conn.	60.00
Harvard, Mass.	16.50
Haverhill, Mass.	52.00
Helena, Mont.	50.00
Highlands, N. C.	11.50
Hingham, Mass.	
First Parish	139.21
Second Parish	1.50
Third Cong'l Society	75.00
Holyoke, Mass.	35.00
Hopedale, Mass.	443.13
Houlton, Me.	26.50
Hubbardston, Mass.	25.25
Hyde Park, Mass.	24.75
Iowa City, Iowa	25.00
Ithaca, N. Y.	50.00
Jackson, Mich.	26 50
Kalamazoo, Mich.	10.00
Keene, N. H.	316.00
Kennebunk, Me.	10.00
Kingston, Mass.	65.00
Lancaster, Mass.	100.00
Lancaster, N. H.	5.00
Lawrence, Kan.	20.50
Lawrence, Mass.	108.00
Leicester, Mass.	68.50
Lexington, Mass.	232.00
Lexington, East, Mass.	20.00
Littleton, Mass.	84.00
Littleton, N. H.	10.00
Los Angeles, Cal.	112.50
Louisville, Ky.	127.50
Lowell, Mass.	673.18
Lynn, Mass.	150.00
Madison, Wis.	50.00
Malden, Mass.	50.00
Manchester, N. H.	63.50
Marblehead, Mass.	15.00
Marietta, Ohio	19.15
Marlboro, Mass.	155.00
Marshfield, Mass.	
Second Cong'l Society	12.00
Grace Chapel	20.00
McMillin, Wash.	3 00
Meadville, Penn.	131.05
Medfield, Mass.	54.56
Medford, Mass.	100.00
Melrose, Mass.	25.00
Mendon, Mass.	18.06
Menomonie, Wis.	10.00
Middleboro, Mass.	10.00
Milford, N. H.	15.00
Millbury, Mass.	22.00
Milton, Mass.	455.00
Milwaukee, Wis.	89.12
Minneapolis, Minn.	
Swedish Unitarian Society	2.19
Montague, Mass.	
Second Cong'l Society	5.00
Turner's Falls Society	20.00
Montpelier, Vt.	135.89
Montreal, Can.	53.56
Nantucket, Mass.	21.00
Nashua, N. H.	111.60
Natick, South, Mass.	21.06
Needham, Mass.	31.00
Newburgh, N. Y.	48.37
Newburyport, Mass.	$214.35
New Orleans, La.	13.10
Newport, R. I.	124.37
Newton, Mass.	
Channing Religious Society	550.00
Society at West Newton	750.00
Society at Newton Centre	32.00
New York, N. Y.	
Church of All Souls	1,000.00
Church of the Messiah	840.00
Society at Harlem	72.98
Northampton, Mass.	44.15
Northboro', Mass.	88.00
Northfield, Mass.	10.00
Norwell, Mass.	40.00
Oakland, Cal.	100.00
Omaha, Neb.	15.50
Orange, N. J.	40.00
Peabody, Mass.	42.05
Pembroke, Mass.	3.69
Petersham, Mass.	10.00
Philadelphia, Penn.	
First Unitarian Church	1,000.00
Unitarian Society of Germantown	265.41
Spring Garden Society	250.00
Pittsburgh, Penn.	12.80
Pittsfield, Mass.	25.00
Plainfield, N. J.	14.03
Plymouth, Mass.	78.53
Portland, Me.	
First Parish	222.33
Portland, Ore.	126.00
Portsmouth, N. H.	325.00
Presque Isle, Me.	16.00
Providence, R.I.	
First Congregational Church	1,114.04
Westminster Cong'l Society	148.82
Olney Street Society	55.00
Puyallup, Wash.	6.00
Randolph, Mass.	75.45
Reading, Mass.	50.00
Revere, Mass.	
First Unitarian Society	14.81
Society at Beachmont	8.00
Richmond, Va.	25.00
Rochester, N. Y.	75.00
Rowe, Mass.	11.00
Rutherford, N. J.	28.56
Saco, Me.	86.93
Sacramento, Cal.	10.00
St. Louis, Mo.	
Church of the Messiah	525.00
Salem, Mass.	
First Congregational Soc'y	166.00
Second Church	70.37
North Society	598 79
Barton-Square Society	65.00
San Antonio, Tex.	10.00
Sandwich, Mass.	11.00
San Francisco, Cal.	
First Unitarian Society	290.00
Second Unitarian Society	25.00
Santa Barbara, Cal.	60.00
Scituate, Mass.	51.25
Seattle, Wash.	25.00
Sharon, Mass.	6.00
Somerville, Mass.	
First Cong'l Society	355.00
Second Unitarian Society	10.00

Spokane, Wash.	$15.00
Springfield, Mass.	475.00
Sterling, Mass.	23.00
Stoneham, Mass.	55.00
Stow, Mass.	16.00
Sturbridge, Mass.	7.00
Sturgis, Mich.	6.00
Syracuse, N. Y.	210.00
Taunton, Mass.	226.83
Templeton, Mass.	67.37
Tiverton, R. I.	15.00
Toledo, Ohio	25.00
Topeka, Kan.	17.26
Toronto, Canada	25.00
Trenton, N. Y.	40.00
Troy, N. Y.	76.00
Tyngsboro', Mass.	25.00
Uxbridge, Mass.	36.18
Walpole, Mass.	18.00
Walpole, N. H.	25.04
Waltham, Mass.	234.00
Ware, Mass.	10.00
Warren, Vt.	5.00
Warwick, Mass.	16.00
Washington, D. C.	240.12
Waterville, Me.	30.00
Waverly, Mass.	5.00
Wayland, Mass.	25.00
Wellesley Hills, Mass.	78.00
Westford, Mass.	38.59
Weston, Mass.	340 00
Whitman, Mass.	15.00
Wilmington, Del.	50.00
Wilton, N. H.	
First Congregational Society	17.25
Society at East Wilton	30.00
Winchendon, Mass.	$135.50
Winchester, Mass.	59.00
Windsor, Vt.	17 00
Winona, Minn.	10 00
Winthrop, Me.	32.00
Woburn, Mass.	211.82
Worcester, Mass.	
Second Parish	1,174.65
Church of the Unity	205.00
South Unitarian Society	10.20
Yarmouth, Me.	53.24
Yonkers, N. Y.	67.97

The following contributions were intended for the year ending April 30, but payment was necessarily delayed until after that date: —

Bedford, Mass.	$20.00
Chelsea, Mass.	20.25
Cleveland, Ohio	25.00
Fall River, Mass.	155.52
Grand Rapids, Mich.	
Holland Unitarian Society	10.00
Hudson, Mass.	50.00
Laconia, N. H.	10.00
Leominster, Mass.	59.00
North Platte, Neb.	25.00
Norton, Mass.	10.00
St. Paul, Minn.	25.00
Salem, Ore.	10.00
Shelbyville, Ill.	7.09
Vineland, N. J.	21.25
Watertown, Mass.	161.00

APPROPRIATIONS FOR THE YEAR ENDING APRIL 30, 1894.

Societies.

Abington, North, Mass.	$100.00
Alameda, Cal.	325.00
Andover, N. H.	200.00
Ann Arbor, Mich.	1,500.00
Arkansas City, Kan.	200.00
Asheville, N. C.	400.00
Atlanta, Ga.	450.00
Augusta, Me.	300.00
Austin, Texas	450 00
Baraboo, Wis.	200.00
Bath, N. H.	150.00
Beatrice, Neb.	200.00
Bedford, Mass.	300.00
Berkeley, Cal.	850.00
Brooklyn, Conn.	150.00
Brunswick, Me.	200.00
Carthage, Mo.	400.00
Castine, Me.	125.00
Chattanooga, Tenn.	900.00
Cincinnati, Ohio	
Unity Church	400.00
Colorado Springs, Col.	375.00
Decorah, Iowa	$200.00
Des Moines, Iowa	400.00
Dover, N. H.	300.00
Duluth, Minn.	600.00
Eau Claire, Wis.	200.00
Ellsworth, Me.	150.00
Exeter, N. H.	350.00
Fargo, N. D.	400.00
Farmington, Me.	100.00
Francestown, N. H.	200.00
Gardner, Mass.	250.00
Grand Rapids, Mich.	
First Unitarian Society	200.00
Hamilton, Canada	600.00
Hampton Falls, N. H.	60.00
Helena, Mont.	1,000.00
Holyoke, Mass.	300.00
Hubbardston, Mass.	150.00
Iowa City, Iowa	1,200.00
Ithaca, N. Y.	1,500.00
Jackson, Mich.	300.00
Joplin, Mo.	200.00

Lawrence, Kan.	$700.00
Littleton, N. H.	250.00
Madison, Wis.	750 00
Malden, Mass.	200.00
Marshfield, Mass.	
Marshfield Hills	150.00
Mendon, Mass.	150.00
Middleboro', Mass.	400.00
Millbury, Mass.	300.00
Minneapolis, Minn.	
Free Christian Church	800.00
Swedish Society	500.00
Moline, Ill.	250.00
Montague, Mass.	
Turner's Falls Society	225.00
Newburgh, N. Y.	400.00
New Haven, Ct.	150.00
New Orleans, La.	500.00
Oklahoma City, O. T.	600.00
Olympia, Wash.	425.00
Orange, N. J.	300.00
Pittsburgh, Penn.	900.00
Pittsfield, Mass.	1,200.00
Plainfield, N. J.	600.00
Pomona, Cal.	350.00
Presque Isle, Me.	400.00
Providence, R. I.	
Fourth Unitarian Society	250.00
Puyallup, Wash.	475.00
Revere, Mass.	
Beachmont Society	250.00
Richland Centre, Wis.	100.00
Rochester, N. H.	375.00
Rockland, Mass.	$200.00
Rowe, Mass.	150.00
Sacramento, Cal.	425.00
Salem, Ore.	350.00
Salt Lake City, Utah	1,000.00
San Antonio, Tex.	400.00
San Diego, Cal.	500.00
Sandwich, Mass.	150.00
San José, Cal.	600.00
Santa Ana, Cal.	375.00
Santa Barbara, Cal.	250.00
Shelbyville, Ill.	400.00
Somerville, Mass.	
Second Unitarian Society	200.00
Spokane, Wash.	425.00
Stockton, Cal.	375.00
Stoneham, Mass.	500.00
Sturgis, Mich.	225.00
Tiverton, R. I.	600.00
Topeka, Kan.	400.00
Trenton, N. Y.	300.00
Tyngsboro, Mass.	125.00
Union City, Penn.	150.00
Vineland, N. J.	300.00
Warwick, Mass.	175.00
Whitman, Mass.	225.00
Windsor, Vt.	250.00
Winona, Minn.	450.00
Wolfeboro', N. H.	400.00
Worcester, Mass.	
South Unitarian Society	700.00
Yarmouth, Me.	425.00

Conferences, for Missionary Work, etc.

Southern	$50.00	Wisconsin	$100.00

Salaries and Allowances to Superintendents, Missionaries, etc.

Rev. Johannes J. Brauti, Underwood, Minn.	$200.00
" George L. Chaney, Superintendent for the South	2,500.00
" Elijah A. Coil, Harrison, Ohio	100.00
" George W. Cooke, Agent for Unity Clubs, etc.	300.00
" Trowbridge B. Forbush, Superintendent for the West	3,000.00
" William I. Lawrance, Japan (one quarter)	625.00
" Clay MacCauley, Japan	2,500.00
" Archibald MacDougall, St. John, N. B.	1,200.00
" Fletcher E. Matlock, Miner, S. D.	300.00
" Daniel W. Morehouse, Superintendent for Middle States and Canada (other half from Conference)	1,250.00
" T. Grafton Owen, Arcadia, Wis.	200.00
" Bjorn Peterson, Winnipeg, Man.	600.00
" William H. Savary, Green Harbor, Marshfield, Mass.	200.00
" Magnus J. Skaptason, Gimli, Man.	300.00
" Charles W. Wendté, Superintendent for Pacific Coast	2,000.00
" Henry A. Westall, Knoxville, Tenn.	500.00
" D. Munro Wilson, Superintendent for New England	2,400.00

CHURCH BUILDING LOAN FUND.

Receipts.

Cash on hand May 1, 1893		$7,395 78
Repayments of Loans		11,294.00
Interest		201.59
Donations: —		
First Church, Boston, Mass.	$405.00	
Certain of the proprietors of pews of the West Boston Society, Boston, Mass.	2,540 77	
First Parish, Cambridge, Mass.	99.68	
First Congregational Parish, Canton, Mass.	10.00	
All Souls' Church, Chicago, Ill.	20.00	
First Unitarian Society, Madison, Wis.	50.00	
First Unitarian Society, Portland, Ore.	8 00	
Individuals	125.00	3,348.45
		$22,239.82

Expenditures.

Loans: —		
Alameda, Cal.	$2,000.00	
Duluth, Minn.	500.00	
Fargo, N. D.	3,000.00	
Oklahoma City, O. T.	600.00	
Rutherford, N. J.	3,000.00	
Toledo, Ohio	4,000.00	
		13,100.00
Cash on hand April 30, 1894		9,139.82
		$22,239.82

PROPERTY OF CHURCH BUILDING LOAN FUND.

Cash on hand		$9,139.82
Loans to churches: —		
Alameda, Cal.	$2,000.00	
Beachmont, Mass.	450.00	
Beatrice, Neb.	1,200.00	
Chattanooga, Tenn.	2,400.00	
Colorado Springs, Col.	2,600 00	
Decorah, Iowa	700.00	
Des Moines, Iowa	1,840.00	
Duluth, Minn.	500.00	
East Weymouth, Mass.	840.00	
Fargo, N. D.	3,000.00	
Gardner, Mass.	800.00	
Grand Rapids, Mich.	1,690.00	
Greeley, Col.	360.00	
Hamilton, Ont.	1,600 00	
Harlem, New York, N. Y.	13,550.00	
Holyoke, Mass.	3,000.00	
Houlton, Me.	1,500.00	
La Porte, Ind.	900.00	
Middleboro', Mass.	2,100.00	
Midland, Mich.	600.00	
Millbury, Mass	720.00	
Minneapolis, Minn.	4,000.00	
Moline, Ill.	1,750.00	
Neillsville, Wis.	1,170.00	
Oklahoma City, O. T.	600.00	
Olympia, Wash.	3,150.00	
Omaha, Neb.	5,400 00	
Pittsfield, Mass.	4,000.00	
Presque Isle, Me.	450.00	
Puyallup, Wash.	1,350.00	
Randolph, Mass.	3,200.00	
Rockland, Mass.	1,500.00	
Rutherford, N. J.	3,000.00	
St. Cloud, Minn.	2,800.00	
St. Joseph, Mo.	4,000.00	
Salem, Ore.	1,200.00	
San Diego, Cal.	3,500.00	
Sandwich, Mass.	140.00	
Santa Barbara, Cal.	2,700.00	
Seattle, Wash.	1,080.00	
Sioux Falls, S. D.	2,000.00	
Spokane, Wash.	1,375.00	
Toledo, Ohio	4,000.00	
Topeka, Kan.	1,200.00	
Turner's Falls, Mass.	600.00	
Underwood, Minn.	50.00	
Whitman, Mass.	800.00	
Winona, Minn.	1,350.00	
Winthrop, Mass.	750.00	
Wolfeboro', N. H.	1,200.00	101,605.00
		$110,744.82

FORM OF BEQUEST.

I give and bequeath to the AMERICAN UNITARIAN ASSOCIATION, *a Corporation established by law in the State of Massachusetts, the sum of*
dollars.

The above is the simple form requisite in making a legacy for the furtherance of our missionary work.

Any further information which may be desired can be obtained by applying to the Secretary at his office, 25 Beacon Street.

SEVENTIETH ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION,

WITH THE

Annual Report of the Board of Directors;

ALSO REPORTS OF

THE CHURCH BUILDING LOAN FUND AND THE MONTANA INDUSTRIAL SCHOOL.

WITH THE

TREASURER'S REPORT FOR THE YEAR ENDING APRIL 30, 1895.

BOSTON:
AMERICAN UNITARIAN ASSOCIATION.
1895.

CONTENTS.

University Press: John Wilson and Son, Cambridge

SEVENTIETH ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION.

THE AMERICAN UNITARIAN ASSOCIATION held its Seventieth Annual Meeting at Music Hall, on Tuesday, May 28. The meeting was called to order at 9.30 by the President, Hon. GEORGE S. HALE; and prayer was offered by Rev. CHARLES T. BILLINGS, of Hingham. The reading of the records of the last meeting was omitted; and the President, after briefly welcoming the body of delegates, introduced Mr. HENRY F. MILLER, of the Nominating Committee, who presented its report. This report was accepted, and the Committee discharged.

A committee to receive and count votes was appointed by the President, as follows: HENRY H. FILOON, of Brockton; Rev. BENJAMIN F. MCDANIEL, of Newton; CHARLES H. BURRAGE, of Boston; Rev. FRANK L. PHALEN, of Concord; and DANIEL H. VARNEY, of Salem. A recess of ten minutes was taken for voting, and it was voted that the polls be kept open until twelve o'clock. At the conclusion of the recess the Treasurer's report was presented in print, and was accepted.

The report of the Directors (see page 19) was then presented by their Secretary, Rev. GEORGE BATCHELOR, but was set aside for the moment upon the arrival of his Excellency, Governor GREENHALGE, who made the following address of welcome: —

MR. PRESIDENT, LADIES AND GENTLEMEN, — It is a great pleasure to be with you for a moment, and to extend the welcome of the Commonwealth to one of the brigades of its ecclesiastical militia. I understand that you are not so bellicose as this description might seem to suggest, but even the works of peace require a certain spirit of aggressiveness. I do not attend my pastor's church as often as I ought, and yet I have learned something of the tenets of the Unitarian denomination; and I understand that your faith is intended to be rather utilitarian than ornamental. Some people take the position of the London shopkeeper who, when the customer brought back the umbrella, said, in astonishment, "Why, sir, you 've been having it out in the rain!" The Unitarian umbrella may not always look as fresh and bright and new as that of somebody else, but it can be said of it that it has been out in the storm of every-day life. Religion is of the utmost importance to every individual: the Unitarian, as I understand his faith, means that he shall have no more of it than he can actually make use of. To speak in a journalistic way, it is a daily, intended to be published every day in the week. As the architect would say, his religion is intended to enter into the construction of his nature, and not to be merely a superficial or outside ornament. So to-day you look back upon the past with that satisfaction that good workers always feel. It seems to me not mere egotism, not mere vainglory, if your denomination claims some portion of the great work of liberalization which is manifest in every church of Christ, of any kind or sect or faith, in the world to-day. At the same time I always find it necessary to caution the Unitarian about that absence of humility which has always characterized him. We do not want to be too partial to ourselves, and good works done in the past are only a warrant and inspiration to better works in the future.

In the name of the Commonwealth, I welcome you, because this is a Christian Commonwealth, and the light and the encouragement which you give to it are of the utmost value. If we find that with liberty, political or spiritual, comes a spirit of law and order, then we realize what liberty well ordered must mean. Even the waves of the Atlantic are controlled by law; and the free wind, that bloweth where it listeth, still proclaims an almighty and controlling Master. So every impulse of mind and heart must, under wise leadership, show that discipline and that order which always

mark freedom and liberty in the disciples of him whose service is perfect freedom.

At the conclusion of the Governor's address the report of the Directors was resumed. This report was unanimously accepted. The Secretary read the following letter of congratulation from the President of the Delegation of Liberal Reformed Churches in France, about to hold a triennial session at Nîmes on the 11th of June.

PARIS, le 5 Mai, 1895.

Monsieur le Président de l'Association Unitaire Américaine.

MONSIEUR LE PRÉSIDENT, — L'Assemblée générale des Délégués de nos Églises qui a lieu tous les trois ans se tiendra à Nîmes les 11, 12, et 13 Juin prochain. Permettez-nous de vous en prévenir. Malgré la distance qui nous sépare nous savons que nous pouvons compter sur votre chrétienne sympathie. Elle nous a été infiniment précieuse dans le passé, et nous demandons à Dieu de resserrer encore et de consolider encore dans l'avenir les liens qui nous unissent.

Veuillez, Monsieur le Président, agréer pour vous et pour les honorés membres de votre comité l'expression de nos sentiments aussi fraternels que dévoués

Au nous de la Délégation Libérale des Églises Réformées de France,

Le Président,

M. F. DE SCHICKLER.

17 PLACE VENDÔME.

The President then introduced Rev. ALBERT LAZENBY, of Glasgow, Scotland, delegate from the British and Foreign Unitarian Association, who expressed his pleasure in bringing the hearty greeting of that Association and also of the Scottish Unitarian Association.

Rev. JOHN W. CHADWICK moved the appointment of a committee by the President to prepare some expression of the sense of loss in the death of Dr. Reynolds, such resolution to be presented at the afternoon meeting. The Committee was appointed as follows: Rev. JOHN W.

CHADWICK, Rev. EDWARD HALE, and Mrs. ROBERT H. DAVIS.

An address was then made by Mrs. B. WARD DIX, President of the National Alliance.

The report of the Committee appointed at the last Annual Meeting to consider the proposed changes in the by-laws, and to report upon the whole question of the representation of the churches in the Association, was presented by the chairman, Mr. JOHN MASON LITTLE, of Boston. Mr. Little read a letter from Dr. Reynolds, stating the origin of the system of life membership and the action taken by the Association at different times. He stated that Rev. Samuel J. Barrows, originally a member of the Committee, resigned some time since, and had no responsibility for its conclusions. He presented the following as the unanimous report of the other members: —

First. — That life members now existing cannot legally be deprived of their votes.

Second. — That any action calculated to deprive life members created hereafter of their votes is undesirable.

Third. — That it was never intended by the present by-laws that churches should, by the medium of their contributions to the support of the Association, create life members; and in future such action is undesirable.

Fourth. — That the system of delegate membership is desirable, provided that such delegates represent churches which are not in debt to the Association or to the Church Building Loan Fund.

Fifth. — They recommend the following changes in the by-laws, in order that they may conform to the foregoing views: —

First. — Insert in Article II. of the by-laws, after the word "dollars" and before the word "shall," the words "when made by an individual."

Second. — Insert in Article III. of the by-laws, after the word "standing" and before the word "shall," the words

"not being indebted to the American Unitarian Association or the Church Building Loan Fund."

So that these articles shall read as follows: —

ARTICLE II. — A subscription of fifty dollars, when made by an individual, shall constitute a person a member of this Association for life.

ARTICLE III. — Those contributing to the funds of this Association shall be entitled to representation under the following conditions, namely: —

Any Church or Missionary Association of at least two years' standing not being in debt to the American Unitarian Association or the Church Building Loan Fund, shall, upon sending a contribution for missionary uses to the Treasurer of the Association for two successive years, be entitled to representation at all business meetings of the Association by the persons of its Minister or President and two additional lay delegates, provided that such contributions shall be placed in the hands of the officers of the Association on or before May 1, to entitle a church to be represented in the following Annual Meeting.

Respectfully submitted,

JOHN MASON LITTLE, *Chairman.*
THOMAS J. MORRIS.
MRS. BRADLEY GILMAN.
THOMAS R. SLICER.

The report was accepted, and the Committee discharged. The proposed changes were discussed by Rev. Lyman Clark, Rev. John B. Green, Rev. Merle St. C. Wright, Rev. John W. Chadwick, Rev. John W. Day, Rev. William I. Nichols, Rev. Joseph Osgood, D.D., Mr. Herbert J. Harwood, Mr. George H. Ellis, and Rev. James T. Bixby. On motion of Rev. Minot J. Savage, it was then voted unanimously to lay the matter upon the table for one year, that members might have more time for consideration and more careful discussion.

Mr. HENRY H. FILOON presented the report of the

Committee appointed to receive and count votes for officers. From this report it appeared that the following officers had been chosen; and they were declared elected: —

HON. JOHN D. LONG, HINGHAM, MASS. . . .	*President.*
HORACE G. WADLIN, READING, MASS. . .	*Vice-Presidents.*
HON. JOSEPH W. SYMONDS, LL.D., PORTLAND, ME.	
HON. DORMAN B. EATON, LL.D., NEW YORK, N. Y.	
JUDGE THOMAS J. MORRIS, BALTIMORE, MD.	
HON. DANIEL L. SHOREY, CHICAGO, ILL.,	
HON. HORACE DAVIS, SAN FRANCISCO, CAL.	
REV. GEORGE BATCHELOR, LOWELL, MASS. .	*Secretary.*
GEORGE W. FOX, BOSTON, MASS.	*Assistant Secretary.*
GEORGE W. STONE, WILMINGTON, DEL. . .	*Treasurer.*

Directors.

MRS. STEPHEN H. BULLARD	BOSTON, MASS.
REV. ELLERY C. BUTLER	QUINCY, MASS.
JOHN MASON LITTLE	BOSTON, MASS.
ARTHUR T. LYMAN	BOSTON, MASS.
HENRY B. WELLS	PLAINFIELD, N. J.
REV. WILLIAM W. FENN	CHICAGO, ILL.

The President was authorized to appoint a nominating committee and two auditors for the next year.

Rev. CHARLES F. DOLE presented the following resolution: —

Whereas, the free system of sittings in church is best suited to efficient missionary work:

Voted, That the Board of Directors are requested to take action, with due reference to special conditions and the time required for change of method, to recommend the free system for the use of the churches which have the benefit of the missionary money of the Association.

Mr. Dole spoke briefly in explanation of this resolution, which was also supported by Rev. William I. Nichols and Rev. Edward Hale, and was criticised by Rev. James C. Hodgins, Rev. Lyman Clark, and Rev. John W. Chadwick. It was then passed.

Rev. BENJAMIN F. McDANIEL offered the following resolution, which was referred to the Directors: —

Resolved, That books be opened by this Association for the creation of a fund for the relief of ministers of our body temporarily in need of pecuniary aid, said fund to be administered by such officer or agency as the Directors of this Association shall appoint.

Rev. HENRY POWERS offered the following resolution on good citizenship, which, on motion of Rev. Benjamin F. McDaniel, was referred to the Directors: —

Whereas the people of this country who believe in its characteristic principles and institutions, and desire to preserve and promote them, have become seriously alarmed at the wide-spread indifference to these principles and institutions, and the many forms of corruption that result therefrom among our native population, and at the persistent and hurtful attacks upon them that are made by certain portions of our foreign population; and

Whereas a deep revival of patriotic feeling, provoked by this alarm, is now rapidly extending itself through all the industrial, social, political, moral, and religious circles and societies of our common country: therefore

Resolved, That the officers of the American Unitarian Association be urgently requested to devise and promulgate some plan whereby the ministers and laymen of the Unitarian denomination may express their patriotic feeling in both word and action, and so may take their part in this revival and do their share of its work.

The Association then adjourned until 2.30 o'clock.

AFTERNOON SESSION.

The Association was again called to order at 2.30 P.M. by the President. Addresses were made by Mrs. ANNA GARLIN SPENCER, of Providence, on "What can the Liberal Church do toward developing a Thinking and an Ethical

Democracy?" and by Rev. IDA C. HULTIN, of Moline, Ill., on "The Personal Equation in Spiritual Influence and Growth." The Secretary, Rev. GEORGE BATCHELOR, presented the following communication from Rev. Charles G. Ames: —

Hon. George S. Hale has declined a renomination to the presidency of the American Unitarian Association after eight successive elections. He has held that office for a longer period than any of his predecessors, and has performed its duties with eminent ability, fidelity, and constancy. No contribution to our treasury can represent such solid value as the willing gift of time and thoughtful service taken out of the busy life of a professional man; and the members of the Association desire to join with the Board of Directors in grateful acknowledgment of this service, and in a testimonial of affectionate respect for our retiring President.

This resolution was unanimously adopted with hearty applause, to which Mr. Hale responded as follows: —

It is now eight years since you did me the honor to invite me to the office I now resign. It may not be out of place to compare the condition of the denomination at that time and this, although its power and influence and the work it has accomplished are not measured by statistics. The goal is always in advance, and it is well to note who still carry the flag and keep step to the music of advancing reform. Your body of life members then counted 1,564 persons: in 1895 it is 2,114 persons. The societies entitled to send delegates to our meetings were 189: to-day they are 269. The number of ministers recorded was 454: it is now 511. We had then 361 societies, and now 451. The annual receipts, including those for the Church Building Loan Fund, in 1886–87 were about $110,000. The annual receipts in 1894–95 are about $167,000. The Church Building Loan Fund, organized two years before (in 1885), had then a fund of $46,741.99. That fund is now $113,795.42. Besides the National Conference, there were then fifty-eight subordinate Unitarian conferences, societies, or associations; now there are eighty-one. Then, as now, there were two schools at Cambridge and Meadville, to which we may add three

schools or academies. The pupils in the first named were then twenty, now fifty. Its fund — including Building Fund, $29,131.51 — for the library then was $401,391.60; now, $434,781.38. At Meadville the number of pupils were then thirty-one; now, forty. Funds then, $212,274; now, $417,096. The periodicals were six; now, ten. Included in the above was then one Unitarian Club, of which there are now twelve.

Among the new agencies of greatest importance I may note the Women's Auxiliary Conference, organized in 1880 with one associate, the Women's Western Unitarian Conference, organized in 1882, now represented by the National Alliance of Unitarian and Other Liberal Christian Women; and five other organizations, with members whose work has been most faithful, valuable and effective.

In 1886 the noble building on which our activities are now largely centred was dedicated to its wide-spread uses, and has since been the temple to which our people have gathered from the whole country. Every year has added to the list of noble men and women who have left to us their names, their influence and example. It would be sad, though profitable, to recall these names and their services. Of those who formed this Board in 1887, three have passed away to whom especial tributes of honor and appreciation are due from us, — George William Curtis, the President of the Conference and the Vice-President of the Association, whose name is sufficient eulogy; Rev. Grindall Reynolds, whose praise is fresh from our lips; Daniel S. Richardson, a faithful, useful, and efficient servant of the cause we honor.

Then our missionary agencies were not organized as they now are, by five distinct, separate districts, — New England, the Middle, Southern, Western, and Pacific.

These are the dry bones, but it devolves on you to put and keep life in them. The work of the Association and its various agencies is not known, understood, or appreciated by its constituents. This work cannot live by hands alone; it must have bread. Our contributions are not in proportion to our work and our means, but meagre and insufficient. If we do not show ourselves men, this work must come to naught. When I consider the success in the world of activity and business which our denomination represents, it is not wholly creditable to us that this success is not more generously applied to support the moral, religious,

and intellectual needs and advancement of the faith which so many saints have delivered to us.

God helps those who help themselves is as true in the work of the Church as in that of the world, — perhaps more true. He giveth the increase; but we must select the ground and sow the seed and watch its growth. No board of directors, no officials or superintendents, can work successfully without the encouragement and stimulus of your personal interest, your enthusiasm, your suggestive criticism. Money is needed, but not money alone. The word of watchful sympathy which shows that faithful work is not unobserved and not unappreciated has a value not measured by silver or gold. To turn for a moment to a more practical attempt to awaken and promote such contributions, it seems to me that it would be wise to communicate to all our congregations more frequent and fuller information of the work and needs of your Association and of its various agencies, that your officers should from time to time send out to all our churches, to be read from their pulpits, I will not say an "encyclical" letter, but some simple story of the opportunities and the demands which present themselves, of the resources we have to meet them, and should tell them frankly where the soil invites the seed, where it has fallen by the wayside, been smothered by hostile growth, or has withered away. If such a story, by an earnest worker, full of zeal and hope, like that of Reynolds, or even with the appeal of doubt and anxiety, can be told to our churches, I cannot doubt its good effect.

You have to-day at your service a band of faithful workers. We mourn the dead and lost; we welcome the living whom we have found, who come with fresh zeal and energy, with the lessons of experience. It will be our fault rather than theirs if this zeal and energy and experience do not bear their ripened and abundant fruit.

The Secretary read letters from Rev. Samuel May of Leicester, Mass., who is eighty-five years old; Rev. James Martineau, D. D., of England, ninety years old; Rev. William H. Furness, D. D., of Philadelphia, Pa., ninety-three years old; and Rev. Thomas T. Stone, D. D., of Bolton, Mass., ninety-four years old.

REV. GEORGE BATCHELOR.

DEAR SIR,— I trust you will not gauge the satisfaction and pleasure I had in your very kind letter at my recent eighty-fifth birthday by the promptness, or want of it, in my acknowledgment. . . . The sight of your letter and name in the handsome book which my friends here (with no knowledge on my part of what they were doing until the day came) had projected for me gave me a surprise and a genuine gratification. Your personal and your official words were alike gratifying. I *guess* (being a Yankee) that I have been as truly loyal to the American Unitarian Association since I first began to attend its meetings, fully sixty-five years ago, as the average of its members. Every one has his own way of manifesting his loyalty. Protest must have its place; and a good place I esteem it, if it be not merely wilful or partisan, headlong or erratic. One must be fully persuaded in his own mind, of course.

. . . . . .

I am respectfully and very cordially yours,

SAMUEL MAY.

MY DEAR BROTHER,— I would, through you, send a word of congratulation to the brethren assembled, . . . congratulation not so much for any denominational success as for what seems to me of far greater worth,— the influence which the fathers of old and the sons of a later day have been enabled to exert, in freeing religion from alien traditions and from servitude to outward authority, in opening the way to a truer and larger interpretation of the books generally considered peculiarly sacred, and in raising to a higher estimation throughout society the "Eternal and Immutable Morality," let me add, in calling mankind to more just appreciation of the reason which God has given as our guide.

So much, I feel, has been already done. So much, I think, has brought us to what Newton described as the vast ocean of truth spread out before us. But let us not content ourselves with gathering pebbles on the shore. Rather let us launch out upon the ocean, and see what wealth its deeps contain, and what stores the intellectual commerce to which it invites us may bring back to us. Or, if we choose an older and more familiar illustration, we have come to the border of a region fertile and full of promise. To the border: so there remaineth yet very much land to be

possessed. Let us not fear or delay to enter and take possession, — not, as once, to drive others out and have what they have lost, but to help all whom we find there, and along with them, in union with all lovers of truth and righteousness, striving to gain the Paradise or the City of God.

Let me add one thing more. There is no thought of man which is wholly bad, no tradition which is wholly false. Error has its source in something which is true. So let us beware of uprooting the truth which we try to detach from the false. Rather than flat contradiction, even of the dogma manifestly false, let us look to its origin, to what it at first meant to express, and then translate it into language nearer the truth,

Finally, my brethren, let me, so near as I stand to the hour when the great mystery shall be unveiled, simply repeat the ancient word so familiar to you all, "God is love."

Truly your brother,

THOMAS T. STONE.

MY DEAR MR. BATCHELOR,— Dr. Martineau has my hearty admiration, veneration, and love. His sermon that recently appeared in the "Christian Register," on "Life as a Preparation for Death," interested me deeply, as I increasingly feel the difference between the near certainty and the distant certainty. He has said many words of wisdom which have helped many and set them thinking. I am three years and a day his senior. How rare it is for so consummate a metaphysician to be endowed with so rich a fancy! I wish him every good under heaven.

Yours cordially,

W. H. FURNESS.

To the Directors of the American Unitarian Association:

DEAR FRIENDS,— You will not wonder that your birthday greeting comes to me with a special charm, when I recall the fact that, though your Association is my junior by twenty years, we both began to preach at the same date, since *it* broke out at once into ordered speech as soon as it was born, while I had to learn my alphabet and a good deal else before I could be admitted, even as an apprentice, to missionary work. Well and gratefully do I

remember the more striking of those first Boston productions, and the fresh glow which they kindled, like the dawn of a new gospel upon my heart. Without yet quite knowing why (for I had been moulded upon the pattern of our native Unitarianism), your New England religious literature, opening a new vein of inner experience, gave me at once the need and the courage to rethink the great problems of the spiritual life.

If, therefore, in the last sixty or seventy years any teaching of mine has spoken your thought and met with your approval, I have but reflected back the blessing which I had received; and it will be a joy to me forever if this reciprocation has deepened our fellowship and admitted me to a place — be it only as a guest — with the goodly brotherhood of the living and the dead who have both taught and lived the truth of God among you.

Accept my warmest thanks for your affectionate appreciation of such service as I have tried to render, and believe me, to the end,

Your loving brother,

JAMES MARTINEAU.

The Secretary then called upon Rev. EDWARD E. HALE, D. D., to respond as one of the younger ministers in behalf of the early writers of the denomination.

Rev. J. W. CHADWICK, as chairman of the Committee appointed at the morning session, presented the following resolution, which was unanimously adopted: —

"Seeing that this meeting of the Association is the first since the death of Dr. REYNOLDS, it seems good, 'in order that the thoughts of many hearts may be revealed,' to place upon our records some testimony of our affection for his person and our reverence for his memory. Therefore,

"*Resolved*, That the months which have elapsed since his death have only tended to confirm our sense of the fidelity with which he gave himself to the work of the Association, and the wisdom and sobriety of his management of its practical affairs; that we remember with interest and gratitude the ideals of usefulness and progress which he cherished for the Unitarian denomination, and the enthusiasm with which he summoned others to their proper

tasks, infusing into them something of his own abounding cheerfulness and hope; that the graces and nobilities of his daily walk and conversation are an inheritance that we cannot prize too much; and that we will do our best to keep his memory green by carrying on the work he loved so well in the spirit of his unwearied devotion to all truth and righteousness."

The following resolution offered by Mr. BATCHELOR was adopted: —

Whereas, THOMAS GAFFIELD, Esq., after more than twenty years of devoted service as Treasurer and Director of the American Unitarian Association, has on account of physical disability been obliged to withdraw from active service: therefore, we his colleagues and friends assembled at the Annual Meeting of the Association in Music Hall would express to him our gratitude for his long and valuable service, together with heartiest good wishes for his future welfare and happiness.

The following resolution offered by WILLIAM HOWELL REED, Esq., was adopted: —

Whereas, the Treasurer of the American Unitarian Association, ARTHUR LINCOLN, Esq., has retired from office on account of the change in the methods of its financial administration by which the duties of the Treasurer are largely increased and assume a new importance in our affairs:

Resolved, That we express to Mr. Lincoln the gratitude of this body for the loyal, faithful, and devoted service he has rendered during his term of office.

His service has been conspicuous and notable in a hundred ways; and the Association acknowledges gratefully its sense of the value of his wise and careful administration of the trusts confided to him.

It was also

Voted: That Arthur Lincoln, Esq., be authorized to perform the duties of the office of Treasurer until they are assumed by his successor.

EVENING SESSION.

The Association was called to order at 7.30 P. M. by the new President, Hon. JOHN D. LONG. Prayer was offered by Rev. RUSH R. SHIPPEN, of Washington. Mr. Long then said: —

These successive returns of Anniversary Week are in some respects like the returns which those of us who were born in a rural neighborhood make every summer to our birthplaces. They grow sweeter and attach us a little closer every year. We feel that contact with the familiar soil is a renewal of our youth, and so of our life; and we spring from it fitted for harder work than ever. We are among our neighbors and kinsfolk. In the burying-ground are lying some of those whom we met only a year ago. But their faces, their voices, — ah, yes, the faces and voices of all, back even to infancy, — are with us again; and we seem almost to see and to hear them. It is home, — the one spot on the earth that has the permanence of the early impression.

So to-day we gather here in this fold of our household of faith, we look back with loving appreciation on all that has been done and on all who have done it; and for that very reason we look forward to the future with renewed resolution and hope. It seems to me that the doctrine of the survival of the fittest is not more true of physical life than it is of our religious philosophy. If some of the forms and expressions have disappeared, it is because it was better they should go. We may be assured that whatever remains is the best, and remains only because it is the best. If there be little, it is because there was little that was good enough to bear the test; and, if much, then because there was much that was good. If there were giants in the ancient times, there will be greater giants in the time to come. If good work has been done, there is better work to do. If the field has been broad and liberal, it must be broader and more liberal still. It may be that there is cause for lament because we have not done more, especially because we are not doing more; but the greatest cause of lament certainly would be if there were not always more to be done than we can do. Our work is always

greater than our equipment for it, and therein lies the secret of the fact that the greatest of all honors is service.

In this spirit we meet to-day, and, meeting, part again, after this glad reunion, to which all the tribes of our Israel have come up. You have done me the honor, which I very much appreciate, of making me the head of your Association. But I am modest enough and sensible enough to know that, far different from the case of my predecessors, it is only a figure-head. Our working forces — our Secretary and Treasurer and our other officials — are in themselves the best assurance of their great helpfulness. Rallying behind them, as they lead the way and lift the banner, let us move forward to the coming year.

Addresses were then made by Rev. WILLIAM M. BRUNDAGE, of Albany, N. Y., Rev. ALBERT LAZENBY, of Glasgow, Scotland, and Rev. WILLIAM W. FENN, of Chicago, Ill., at the close of which Rev. FRANCIS TIFFANY pronounced a benediction, and the Association adjourned

REPORT OF THE BOARD OF DIRECTORS.

To the Members of the American Unitarian Association:—

SEVENTY years ago, Wednesday, May 26, 1825, the organization of the American Unitarian Association was completed, the first steps having been taken on the day before. On the 26th also, without previous consultation, the British and Foreign Unitarian Association was formed in London.

In that year, Rev. Mr. Greenwood, who was just beginning his ministry at King's Chapel, discussed in a series of letters the resources and opportunities of the Unitarian churches of America. He counted in Massachusetts more than one hundred; in the rest of New England, about ten; in the whole country, about one hundred and twenty. There were some which he declined to classify, because it was not yet certain on which side of the line they would fall. There were some new congregations not yet thoroughly organized.

The first President of the Association was Rev. Aaron Bancroft, D.D.; the first Vice-President, Hon. Joseph Story; Directors, Rev. Messrs. Henry Ware, Jr., James Walker, Samuel Barrett; Secretary, Rev. Ezra S. Gannett; and Treasurer, Lewis Tappan, — historic names, every one. In the first Annual Report acknowledgment was made of an income amounting to $1,812.17. Of this amount, for all purposes, $885.20 were spent. The proceedings of those early days, with the record of the hopes, the anticipations, and the plans of our fathers, are exceedingly interesting. All were greatly interested in the Cambridge Divinity School, the erection of the building,

and the dedication in 1826. The endowment of the "Christian Register" was a favorite project. Hope was excited by correspondence with Rammohun Roy, the eminent predecessor of Chunder Sen, Mozoomdar, and the other sages and saints who are now represented by the Brahmo Somaj in India. All eyes were turned towards the West, with the expectation of planting Unitarian Congregational churches in Cincinnati, Louisville, St. Louis, and other cities then just springing into vigorous life and prosperity.

It has been often stated that Dr. Channing was not a friend of the new organization. The records disprove that statement. He did decline the office of President, to which he was elected, but at the third and fourth Annual Meetings he made long and eloquent addresses, calling upon all the friends of religious liberty to combine to resist the encroachments of ecclesiastical tyranny, and to assist in the spread of Unitarian Christianity. In impassioned speech he protested against the caution, the indifference, and the disorganizing spirit of those who hindered Unitarian progress. He said there seemed to be growing up among them "a party against party, a sect to suppress the sects, an army to fight for peace."

In 1830, when the work of the Association had begun to make itself felt, the Executive Committee reported in Massachusetts one hundred and forty-seven churches; in the rest of New England, thirty; in the other United States, sixteen, — in all, one hundred ninety-three churches, with one hundred forty-seven settled ministers. In 1835, so greatly had the Association prospered that its members resolved to attempt raising $10,000, to be expended in missionary work. In 1844, a new push was made, and it is interesting to note the fact that then, as now and always, women came forward to lead in the work. They organized breakfasts, fairs, and sales throughout the seacoast towns of New England. In Roxbury they raised

$1,940; in Medford, $1,500; in the four churches in Salem, $3,200.

Since Dr. Channing's protest against the attempts made seventy years ago to restrain by legal means the progress of Unitarianism in Massachusetts, times have so greatly changed that we no longer fear legal restraint or social obloquy. But meanwhile our nation has grown to such an extent that our opportunity and duty have expanded beyond anything which could have entered the thought of the founders. The problems remain the same, but the applications are vastly more important. That which Channing and his co-workers were doing for the Commonwealth of Massachusetts we are called upon to do for a nation vast beyond their anticipation, and as yet only at the beginning of its great career. Our problems now are, how to reach the heart and mind of a thinking democracy; how to keep steadily in view the growth of men and institutions under the law of righteousness, which is the end for which all religious institutions exist; how to maintain the conditions of mental liberty while standing fast also in our loyalty to the truth which has made us free. Passing now our seventieth year, we are called upon to demand and to take a larger place in the life of the American Republic.

The death of Rev. Grindall Reynolds, D.D., for thirteen years Secretary of the Association, was the first loss of the kind in the history of our body. Reverent and affectionate tributes to his memory, to the worth of his character, and to the value of his services, have been put on record. One of his latest public appearances was at Harvard College on Commencement Day, when he received the degree of Doctor of Divinity. His sickness, beginning in August, and his death September 30th, not only deprived your Directors of the presence of a personal friend, but also took away their chief executive officer at

a moment of great need. The National Conference had just come to a triumphant conclusion. The thrill of a new life was felt in our churches. All were moved to do something to correspond to our profession. The hopes and the specific plans and purposes of Dr. Reynolds had been buried with him. Sadly, then, and somewhat in doubt, your Directors faced the work of the year. They were busy men and women. It was impossible for them to give the time necessary for the carrying out of plans in consecutive order. A committee was appointed, consisting of Hon. George S. Hale, Rev. Minot J. Savage, Hon. John D. Long, Rev. Charles G. Ames, and Mrs. Kate Gannett Wells, and by the first of December an arrangement was made by which the present secretary came into the office four mornings in the week,— mornings, however, which have commonly lengthened into days.

It has been impossible for your Secretary to do anything like justice to the eager wishes of your Directors, to the opportunities which confront us on every hand, to the demands constantly made by workers in the field, to the expectations excited among liberal thinkers who look to us for sympathy, or to his own sense of duty and responsibility. The attempt has been made, first of all, to carry out and complete, so far as known, the plans of Dr. Reynolds; then to see to it that the work of the Association, as already established, should receive no detriment; and then, according to our means and our working ability, to lay out new plans for work.

At the beginning of the year your Directors were obliged to meet a serious financial problem. A brief historical statement will explain it. Ten years ago our parishes were for the first time represented by appointed delegates. At the Annual Meeting in 1885 the collections from the churches were reported at $33,000. The Directors also reported that the proper work of the Association could not be carried on for less than $50,000, and that to meet the

votes of the National Conference and the demands of our constituents, $60,000 must be provided. It was then stated that for the expenses of the year $17,000 had been drawn from the General Fund. From that time onward Dr. Reynolds worked according to a policy annually declared and steadily defended. He said that it was absolutely necessary for the well-being of the Unitarian Church to found and maintain more Unitarian churches. He believed that in time the churches would rise to the level of the need, and contribute money enough to carry on the work with dignity and success. Meanwhile, he thought it to be not only his right, but his duty, to draw from the General Fund each year enough to supplement the contribution from the churches and the income from investments. Year by year he reported such action at the Annual Meeting of the Association, never without hope that before the General Fund should fall below a dangerous level the churches would rally to his support. Two years ago the General Fund had fallen to $86,000, and although the contributions from the churches and individuals had risen to nearly $61,000, the danger line had been reached, and Dr. Reynolds sadly turned himself to the unhappy task of reducing expenses. He still believed, however, that in the next year he could lift the income from the churches to $80,000. You know what followed. The panic came, the income fell below $51,000; and while last year the General Fund stood at $75,000, over against it there was borrowed money of more than $20,000. With the expenses much reduced, but still in excess of receipts from the churches and income from invested funds, the problem was a difficult one.

Before explaining how the Directors have met their problem, it is needful to show the ground on which, ten years ago, Dr. Reynolds based his confidence and justified the expenditure of the General Fund. In 1881, there were on our list three hundred and thirty-eight societies. Since

that time, thirty-five have been omitted; one hundred and forty-eight new societies have been added. Some of these churches do not yet feel the power of an endless life. But we may say that by his policy, resolutely carried out, we have four hundred and fifty-one churches reported in 1895 in place of three hundred and thirty-eight societies reported in 1881. Dr. Reynolds's proposition was: Given to the Association a modest but sufficient income, and ten new Unitarian churches can be formed every year, besides giving aid and comfort to those temporarily weakened or not yet strong enough to go alone. His policy added one hundred and forty-eight societies to our list. The proposition of Dr. Reynolds was demonstrated. To accomplish this result, he believed himself justified in drawing from the General Fund, year by year, whatever was necessary. He was compelled, however, to admit that this policy had reached its limit.

Your Directors came to the work of the present year with $20,000, left over from the previous year, to provide for in addition to the annual expenses. The receipts of the year, from ordinary sources, have been $77,531.80. If the expenses of the year were to be measured by the current income, it would be necessary to apply the surgeon's knife without regard to consequences, and to cut all our expenses down to $77,000. Your Directors believed that the representatives of the Unitarian churches, here assembled, would not approve of that disastrous reduction.

From extraordinary sources we have received $1,000, a loan repaid by the Third Unitarian Church, Chicago, Ill.; also bequests as follows: Luther Blood, Groton, Mass., $16,980.26; Mrs. Susan E. W. Brackett, Cambridge, Mass., $9,766.67; Mrs. Lucy F. Breckenridge, Louisville, Ky., $5,000; James Brackett, Cambridge, Mass., $5,000; Charles G. Wood, Boston, Mass., $1,000; Miss Prudence C. Delano, Norwell, Mass., $500; Mrs. Anne M. Sweetzer,

Boston, Mass., $45,000; Grindall Reynolds Fund, $1,197; Miss Caroline H. Ingersoll, Keene, N. H., $850.

Briefly stated, the results are these: All expenses up to May 1, 1895, have been paid. The General Fund has been reduced to a little more than $56,000, representing a market value of about $70,000. About $4,000 have been invested in the Brackett, Reynolds, and Ingersoll Funds; and in the Isaac Sweetzer Fund, $45,000.

Much attention has been given to the question whether or not legacies should be funded. In opinion, your Directors are not unanimous. Some approve of a policy, common to missionary bodies in America, of spending all available funds when they are needed. Some would fund all substantial legacies immediately. All agree, however, that the General Fund should now be largely increased. They would also, if possible, immediately invest every dollar received from bequests. But to reach this desirable end it will be necessary largely to increase the receipts of the Association from churches. With this in view, an important change has been made in the organization of the Association. In your list of officers to be voted upon to-day you find the name of George W. Stone, who has been nominated with the expectation of paying him such a salary that he may devote all his time to the financial interests of the Association. He was named by the committee which nominated the Secretary, afterwards enlarged by the addition of Rev. Samuel A. Eliot, Hon. Daniel L. Shorey, and Mr. Francis Cutting. If fifty thousand dollars could be added to the income of the Association during the coming year, all legacies could be funded, the regular work carried on, and new enterprises undertaken. Your Directors believe that in these two years of financial distress your Association has passed with as much credit and as little disaster as will be found in the records of the banks, railroads, and other financial institutions of the country.

So much we have said with a backward look. Now as to the future. What is before us in the way of duty and opportunity?

First, and least conspicuous of all to the general public but most important for the health and perpetuity of our work, is a solid substratum of drudgery. Nine-tenths of all the work that is done by your officers, superintendents, and missionaries is and must be done with steady and plucky attention to the slow processes of consolidation and growth. It is the part of your representatives to be patient when others are restless; to be resolute when others falter; to supply sustained energy when in others the first flash of enthusiasm fades out; and finally, to make the discipline of labor, anxiety, and patience generate new courage, hope, and enthusiasm.

We have five missionary departments. We do not need to urge our five superintendents to increased zeal or to the discovery of new fields. The burden of their daily complaint is that they are restrained and compelled single-handed to do the work which might properly occupy the time of many. The financial difficulties of the last two years have made the burden of supporting the new churches more difficult than before, especially in the two Western departments. Enterprises well begun and on the way to self-support have been suddenly thrown back into a confusion worse than the difficulties of the beginning. It would be folly to go forward to found a new church if the advance required the abandonment of an older and equally hopeful enterprise. Most of our business affairs are coming into a sound condition; but the burden of debt rests heavily upon St. Joseph, Mo., Chattanooga, Tenn., Ithaca, N. Y., San Diego, Cal., St. John, N. B., and the Third Church in Worcester. With the new prosperity which is certainly coming to our beloved country, we have no doubt that in the tenth part of our work, which is dramatic and attractive to the general

public of our constituency, new enterprises will solicit us, while old churches will come to resurrection. Albany, N. Y., has dropped from the list of our churches; it now proposes to assert itself with power. At Farmington, Me., the church closed for three years is now thronged with eager worshippers. At Willimantic, Conn., a new church starts almost spontaneously. New Haven only waits for the touch of a master hand and the guarantee of temporary support. At Memphis, Tenn., a new church building is eagerly asked for. The reports of the various superintendents, which will be sent to all the churches, will tell the story at which we only hint in these brief notes. One thing seems to us certain. Without the patient services of the five superintendents in the field, these two years of financial distress would have destroyed churches in every department. It is their duty to save churches as well as to create them.

In the Middle West there has been for several years an unhappy condition of affairs, for which all parties concerned, including the American Unitarian Association, declined to accept the responsibility. The cry, now grown strangely and sadly familiar, has been, "But you do not understand us." Let us hope that we are at the beginning of a new era of cordial understanding, in which, with a united West and the churches working harmoniously together for the things which they hold in common, the Association may be able to draw nearer to all of them, and in a more helpful way assist in building up the institutions of morality and religion upon which the welfare of our country depends. It is too early to prophesy as to the exact method and result of the effort now making to bury and forget the discord of the past while we go forward to new and better work together.

Our Mission to Japan still waits for the full approval and co-operation of our people. The expenses of the present year have been reduced to nearly $7,000. We

had at one time a school for the instruction of native preachers, manned by five American professors. Three, Messrs. Droppers, Liscomb, and Wigmore, were largely supported by a native Japanese school. Messrs. MacCauley and Lawrance were supported by our funds. Messrs. MacCauley and Droppers now remain our only representatives. With the aid of Japanese teachers, they are doing their best against great odds. Unless help can be sent them, the school must be dissolved, and our headquarters in Tokio become a preaching station and a Post-Office Mission. Of the six Americans engaged in this work, one chose other occupation, two were driven out of the country by ill health, and one has died. It is no holiday task that engages our brethren on that distant shore.

The ministry at large, in the missionary districts, commended at the Annual Meeting last year, has gone on in a quiet way. In a score of places, with the superintendent of the department in charge, meetings have been held with the help of speakers brought from distant places for the purpose. The more extensive campaign planned by Dr. Reynolds and Mr. Van Ness was, on account of the death of Dr. Reynolds and the lack of funds, suspended. New plans, however, will be made, which, while not involving extensive travels on the part of any but the Secretary and the Superintendents, will bring together, at important points in each department, men and women enough to carry on meetings with power.

For the rest of our work a few sentences must suffice. Several ancient churches of renown must still be assisted until new local conditions renew their ancient vigor, or until their case is hopeless. Young churches must be carried through the period of immaturity. New churches must be planted as rapidly as possible. Places must be made, both for the young men whom we are preparing for the ministry, and for men of ability in other churches

who are looking toward us for a new opportunity. The unsectarian schools in which our boys and girls might be educated should be encouraged and strengthened. New literature for the new times must be provided. The permanent funds of the Association must be increased by funding legacies. The current income must be increased from the good-will of the churches. New methods must be devised, by which local responsibility may be developed and the business methods of the Association made more elastic. The rush of new business, that is certainly coming to us if the plans of your Directors are carried out, will require patience, energy, and sagacity on the part of all concerned.

The "New World," which the Association assisted to found, is now published by Houghton, Miffiin, & Co., without our help. An organization has been formed to secure for it an ample endowment. In the opinion of excellent judges in Europe and America, this is the best magazine of the kind in the world; and to its claims no thinking Unitarian can be indifferent. The "Christian Register," now in the seventy-fourth year of its existence, was fondly cherished by our fathers, and is worthy of the widest circulation. Something must be done to make its future more secure and to increase its value. If a sufficient guarantee fund could be raised, and the subscription price were reduced to two dollars, no single service to our country could be greater.

The Indian school in Montana will, without doubt, this year pass into the hands of the Government, under circumstances which cause the friends of the school to hope and believe that, the same teachers being retained, and the transfer made without any shock of transition, the work so well begun there will be carried on without interruption. We can no longer ask for aid from the Government, and, asking, could not much longer receive it. The land already belongs to the Government; the buildings

will be transferred for a nominal sum; and the Government pays $2,443.57 for the furniture, tools, etc. It is believed that the affairs of the Indian Commission may be wound up without a deficit.

The Church Building Loan Fund is in sound condition, but the list of delinquent churches has grown. Thus far not one of them has been sold. It is possible, however, that in one or two cases this may happen. Warned by the experience of the past two years, the Association will discourage any resort to the loan fund on the part of any churches which have not passed well on their way towards self-support. The fund now amounts to something less than $114,000.

We have united for several years with our English brethren to aid a Unitarian church at Budapest, Hungary, where, under the shadow of the Catholic state religion, but guarded by civil guarantees, Unitarianism has enjoyed special privileges for three hundred years. This year on account of the increasing strength of the church the appropriation will be reduced and soon discontinued.

Your Directors would make ample and grateful acknowledgment of the inspiration and help that comes from the labors of the Alliance, and various other organizations, through which the women of our churches are pouring new life into our local churches, conferences, and associations. Some of our Unitarian clubs of men, and notably the Unitarian Club of Boston, to which we owe our commodious headquarters, have done well. But when the men of our parishes and conferences are as well organized, as enthusiastic, and as self-sacrificing as the women, then the day of great things will speedily come.

The early motto of the Unitarian Association was "Liberty, Holiness, Love." The objects of the Association, as declared by Channing and his great co-workers, were: to secure religious liberty equal to the civil liberty

enjoyed by American citizens; to raise men and women to better forms of living; to organize them for every good cause in civil and social life; to reduce ignorance, poverty, and crime; to increase the sum of human happiness; and for these ends to proclaim with power the truth which is mighty to save, uplift, and inspire.

This report, written by the Secretary and approved by the Directors, is respectfully submitted.

GEORGE BATCHELOR,
Secretary.

CHURCH BUILDING LOAN FUND.

TENTH ANNUAL REPORT.

During the year loans amounting to $18,800 have been granted to eight societies. Owing to the continued financial depression, many churches have found it difficult to pay promptly the instalments on their loans; the Trustees have in several cases granted an extension of time, on payment of interest. The same cause has diminished the number of church-building enterprises; applications to the Loan Fund have fallen off, both in number and in urgency.

The receipts and payments have been as follows: —

Received, from repayment of loans		$12,713.75
" " gifts		2,921.61
" " interest		203.49
		$15,838.85
On hand May 1, 1894		9,139.82
Total		$24,978.67
Paid, in loans to churches	$14,300.00	
" expenses	64.50	
		$14,364.50
On hand April 30, 1895		$10,614.17
The fund now amounts to		113,805.42

The Loan Fund was established in 1885. The following table shows what has been done during these ten years: —

		Date of Loan.	Am't.	Y'rs.	Rep'd	Bal.
1	Brockton, Mass.	Feb. 4, 1885	5,000	10	5,000	
2	Sioux City, Iowa	June 10, 1885	1,000	5	1,000	
3	Minneapolis, Minn.	Oct. 20, 1887	5,000	20	1,250	3,750
4	Des Moines, Iowa	June 22, 1885	2,000	100	180	1,820
5	Turner's Falls, Mass.	Oct. 1, 1885	2,500	10	2,200	300
6	Topeka, Kan.	Oct. 1, 1886	2,400	12	1,400	1,000
7	Malden, Mass.	Nov. 2, 1885	3,000	10	3,000	
8	St. Joseph, Mo.	April 1, 1886	4,000	10	2,400	1,600
9	Sandwich, Mass.	June 1, 1886	900	9	860	40
10	Midland, Mich.	July 1, 1886	1,500	10	900	600
11	Beachmont, Mass.	July 20, 1886	1,500	10	1,200	300
12	Littleton, N. H.	Aug. 1, 1886	1,500	10	1,500	
13	Presque Isle, Me.	Oct. 22, 1886	1,500	10	1,200	300
14	Greeley, Col.	Oct. 27, 1886	2,400	8	2,400	
15	Wolfeboro', N. H.	June 29, 1887	2,300	10	1,500	800
16	Gardner, Mass.	Aug. 10, 1887	2,000	10	1,400	600
17	Sioux Falls, Dak.	Oct. 3, 1887	2,500	10	500	2,000
18	Tacoma, Wash.	Nov. 7, 1887	1,500	10	1,500	
19	Whitman, Mass.	Dec. 7, 1887	2,000	10	1,400	600
20	Spokane, Wash.	June 12, 1888	2,500	10	1,440	1,060
21	Rockland, Mass.	Dec. 1, 1888	3,000	10	1,800	1,200
22	Winthrop, Mass.	Dec. 5, 1888	1,500	10	750	750
23	Beatrice, Neb.	Jan. 1, 1889	2,000	10	900	1,100
24	East Weymouth, Mass.	June 5, 1889	1,400	10	610	790
25	Seattle, Wash.	Aug. 12, 1889	1,800	10	720	1,080
26	Winona, Minn.	Feb. 20, 1890	2,000	10	900	1,100
27	Houlton, Me.	Feb. 25, 1890	2,500	10	1,250	1,250
28	Underwood, Minn.	Feb. 1, 1890	250	5	250	
29	Pittsfield, Mass.	Aug. 30, 1890	5,000	10	1,500	3,500
30	Harlem, N. Y.	Oct. 18, 1890	14,000	100	1,100	12,900
31	Decorah, Iowa	Oct. 13, 1890	1,000	10	400	600
32	San Diego, Cal.	Dec. 10, 1890	5,000	10	3,650	1,350
33	Moline, Ill.	Dec. 8, 1890	2,500	10	1,000	1,500
34	Chattanooga, Tenn.	Dec. 12, 1890	3,000	10	900	2,100
35	St. Joseph, Mo.	April 3, 1891	2,000	10	200	1,800
36	Grand Rapids, Mich.	April 4, 1891	2,500	10	1,080	1,420
37	Middleboro', Mass.	April 8, 1891	3,000	10	1,200	1,800
38	St. Cloud, Minn.	April 25, 1891	4,000	10	1,200	2,800
39	Salem, Ore.	Aug. 24, 1891	1,500	10	450	1,050
40	Olympia, Wash.	Sept. 30, 1891	3,500	7	350	3,150
41	Pepperell, Mass.	Oct. 19, 1891	600	6	600	
42	Hamilton, Ont.	Nov. 2, 1891	2,000	10	600	1,400
43	Omaha, Neb.	Nov. 3, 1891	6,000	30	800	5,200
44	Millbury, Mass.	Feb. 24, 1892	900	10	270	630
45	Holyoke, Mass.	Feb. 1, 1892	4,000	8	1,500	2,500
46	Puyallup, Wash.	Feb. 27, 1892	1,500	10	*269	*1,231
47	Santa Barbara, Cal.	Mar. 16, 1892	3,000	10	850	2,150
48	Randolph, Mass.	April 28, 1892	4,000	10	1,200	2,800
49	Neillsville, Wis.	June 30, 1892	1,300	10	130	1,170
50	La Porte, Ind.	Oct. 31, 1892	1,000	10	200	800
51	Colorado Springs, Col.	Jan. 23, 1893	4,000	10	800	3,200
52	Rutherford, N. J.	May 25, 1893	3,000	10	300	2,700
53	Fargo, N. Dak.	May 23, 1893	3,000	10	300	2,700
54	Toledo, Ohio	July 5, 1893	4,000	10	400	3,600
55	Oklahoma, Okl.	Jan. 2, 1894	600	6		600
56	Duluth, Minn.	Dec. 26, 1893	500	5	100	400
57	Alameda, Cal.	Mar. 1, 1894	2,000	10	200	1,800
58	Orange, N. J.	May 1, 1894	5,000	10		5,000
59	Pepperell, Mass.	June 12, 1894	500	5		500
60	Pomona, Cal.	July 27, 1894	2,500	10		2,500
61	Perry, Iowa	Nov. 13, 1894	1,000	10		1,000
62	St. John, N. B.	Oct. 29, 1894	1,500	10		1,500
63	Bath, N. H.	Mar. 1, 1895	800	10		800
64	Allston, Mass.	April 1, 1895	3,000	10		3,000

Total amount loaned $164,150.00
" " repaid 60,958.75
" " outstanding $103,191.25

Average amount loaned, about $2600.

*** The exact figures are 268.75 and 1231.25.**

The following table shows the geographical distribution of the fund: —

		Societies			Societies
Cal.	$12,500	4	Neb.	$8,000	2
Col.	6,400	2	N. H.	4,600	3
Dak.	5,500	2	N. J.	8,000	2
Ill.	2,500	1	N. Y.	14,000	1
Ind.	1,000	1	Okl.	600	1
Iowa	5,000	4	Ohio	4,000	1
Kan.	2,400	1	Ore.	1,500	1
Me.	4,000	2	Tenn.	3,000	1
Mass.	43,800	17	Wash.	10,800	5
Mich.	4,000	2	Wis.	1,300	1
Minn.	11,750	5	Can.	3,500	2
Mo.	6,000	1		$164,150	62

It will be seen that eight societies have repaid their loans in full: Brockton, Sioux City, Malden, Littleton, Greeley, Tacoma, Underwood, Pepperell. San Diego (32) paid the balance of its loan a few days after the close of the financial year.

Wolfboro' (15) took but $1500 of its loan at the date given; the other $800 in March, 1890.

St. Joseph (8,35) appears twice, the second loan having been added to the first. Pepperell (41,59) paid its first loan some time before borrowing again.

To St. John (62) $2000 was voted, but only $1500 has yet been paid.

As a general rule, not more than $5000 has been loaned to any society; and the societies have agreed to make repayment in ten years or less, by annual instalments. In certain cases, however, — such as Minneapolis (3), Des Moines (4), Harlem (30), Omaha (43), — money has been raised for the benefit of certain societies, and given to the Loan Fund to be lent under special conditions. Seven thousand dollars was lent in this way to the society at Madison, Wis.; but under such conditions respecting repayment that this money is not regarded as a part of the Fund.

In a few cases the Trustees have deemed it wise to

extend the time prescribed for the repayment of loans, and to be lenient with respect to the repayment of instalments. It has not been found necessary, as yet, to foreclose any mortgage.

For the Trustees,

CHARLES P. WARE, *Secretary.*

MONTANA INDUSTRIAL SCHOOL.

THE work of our Indian School on the Crow Reservation has gone on with good results.

A visit to the school last September was encouraging in all that related to the work of the teachers and the progress of the scholars. Year after year has seen improvement in everything that pertains to this work. Several hundred dollars more than the amount contributed the previous year has been given during the present year by the friends of the school, showing that the interest in the Indian children has not weakened among their friends in our churches. The contract by which the United States Government gives us $108 per year each for fifty children, has been continued.

It was decided, early in the year, that it would not be wise to continue to receive government aid for the school after July 1, 1895, the date of the expiration of the present contract. Jealousy and distrust have been awakened between different denominations by the use of government money, and this has led to giving it up on the part of nearly all the Protestant bodies who have been receiving it; and the probabilities are that Congress will soon decline to make any further appropriations for contract schools, but will increase and extend its own work of Indian education.

While an investigation was being made as to the probable amount of support upon which we could depend if we attempted to carry on the school entirely as a missionary object, it was discovered that an arrangement might be made by which the United States would assume entire control of the school July 1, 1895, carrying on our work on the lines which we had established.

To ascertain whether the Government would accept the Montana Industrial School and carry on its educational work, the Committee on Indian Education of the American Unitarian Association appointed a sub-committee, consisting of the Superintendent of the Indian Bureau, Rev. Alfred Manchester, and Rev. S. J. Barrows, to go to Washington on this errand.

The Committee were authorized to make the following propositions: —

1. The American Unitarian Association offer to give the United States Government the school buildings and plant, costing originally some $20,000, for the purpose of maintaining an Indian school.

2. The Government to pay for the stock and tools at a fair appraisal.

3. The present teachers to be retained for at least one year, if found competent.

These propositions were regarded as generous by the Indian Bureau, and were recommended by the Superintendent of Indian Schools, the Indian Commissioner, and finally accepted by the Secretary of the Interior, with the provision that the buildings be made over to the Government for a nominal sum, so that it may acquire full legal title to them.

As thus modified, the arrangement received the unanimous indorsement of the Committee on Indian Education, with the exception of one member who is in Europe, and whose vote could not be secured. An opportunity was given to contributors to the school at a meeting in Channing Hall to discuss the question, but only two voices were raised against the plan.

At a regular meeting of the Board of Directors of the American Unitarian Association, the report of the Committee on Education was made and accepted, and a vote passed confirming the arrangement. The vote was as follows: —

Voted, That, in accordance with the proposals made by Messrs. S. J. Barrows and Alfred Manchester, representing the Commission on Indian Education of the American Unitarian Association, and also in accordance with the amendment to those proposals suggested by the Department of the Interior, Office of Indian Affairs (Finance, 1522–1523–8946–11,597–13,512–'95 enclosure), the American Unitarian Association will transfer to the United States, on the first day of July, 1895, the buildings and equipment of the Montana Industrial School, on the Crow Reservation, Montana, on the following terms, namely: the United States shall pay to the American Unitarian Association for buildings the nominal sum of $1.00, and for equipment, as per inventory referred to in the above-mentioned correspondence, $2,443.57, and shall assume entire control of the Montana Industrial School, on the terms mentioned in Articles 2, 3, and 4 of the proposals already submitted to and approved by the Department of the Interior; and the American Unitarian Association will thereupon relinquish all claim upon the property and management of said school.

The articles referred to above, provided for the purchase of our tools, furniture, stock, etc., and the retaining of our children and our teachers at the time of transfer.

It is expected that the amount received from the United States will be sufficient, when added to the contributions from the friends of the school, to pay all bills to July 1.

The work of the school for the past nine years is such that we may well be proud of it; and it is pleasant to think that we have opened the way, in one instance, for the United States to assume its full duty in regard to some of the Indian children.

It is to be hoped that the missionary energy set free by the transfer of the school to the Government will be applied in some efficient way to the furtherance of our denominational work.

Respectfully submitted,

ALFRED MANCHESTER,
Superintendent.

ANNUAL REPORT

OF THE

TREASURER.

TREASURER'S STATEMENT.

Dr.

1894. April 30.	To balance, cash on hand		$224.62
1895. April 30.	To amount of receipts on sundry accounts, viz.: —		
	DONATIONS: Amount received from societies and persons, for the general objects of the Association	$50,643.71	
	SOUTHERN AND INDIAN WORK: Amount received for support of Montana Indian School, and for educational work at the South	11,036.85	
			61,680.56
	CHURCH BUILDING LOAN FUND:*		
	Donations received	$2,921.61	
	Church loans repaid	12,713.75	
	Interest	203 49	
			15,838.85
	GENERAL FUND: Amount received from following bequests:		
	Luther Blood, Groton, Mass.	$16,980.26	
	Mrs. Susan E. W. Brackett, Cambridge, Mass.	9,766.67	
	Mrs. Lucy F. Breckenridge, Louisville, Ky.	5,000.00	
	James Brackett, Cambridge, Mass.	3,000.00	
	Charles G. Wood, Boston, Mass.	1,000.00	
	Miss Prudence C. Delano, Norwell, Mass.	500.00	
		$36,246.93	
	Also, amount received from Third Unitarian Church, Chicago, Ill., in payment of a loan from this fund	1.000.00	
			37,246.93
	SPECIAL FUND: Amount received as bequest of James Brackett, Cambridge, Mass., "to be used toward support of a church in Washington, D.C."		2,000.00
	ISAAC SWEETSER FUND: Amount received as bequest of Mrs. Anne M. Sweetser, Boston, Mass., with the desire expressed that, if kept as "a separate fund," it should be named for her husband, as above		45,000.00

Cr.

1895. April 30.	By amount of payments on sundry accounts, viz.: —	
	NEW ENGLAND STATES: Amount expended in this section, for missionary purposes and in aid of feeble societies	$15,275.05
	MIDDLE STATES: Amount expended in this section, for missionary purposes, &c.	7,963.50
	WESTERN STATES: Amount expended in this section, for missionary purposes, &c.	20,294.70
	SOUTHERN STATES: Amount expended in this section, for missionary purposes, &c.	7,885.80
	PACIFIC COAST: Amount expended in this section, for missionary purposes, &c.	7,987.02
	JAPAN MISSION: Amount paid for salary of Rev. Clay MacCauley, and for other expenses of Mission	7,025.00
	THEOLOGICAL EDUCATION: Amount paid to theological students	1,112.04
	DENOMINATIONAL LITERATURE: Amount paid for copies of "Christian Register," sent to libraries, &c.	661.84
	SOUTHERN AND INDIAN WORK: Amount paid for support of Montana Indian School, to Tuskegee Normal Institute, &c.	14,791.43
	CHURCH BUILDING LOAN FUND: Amount paid as loans to sundry societies, by direction of the Trustees of this Fund * $14,300.00; Amount paid for expenses 64.50	14,364.50
	HUNGARIAN UNITARIANS: Amount paid towards support of Unitarian preaching at Budapest, Hungary	500.00
	MERCHANDISE: Amount paid for books, tracts, &c.	8,486.83
	LADIES' COMMISSION: Amount paid for their expenses	153.23
	SALARIES: Amount paid Secretary (less receipts for preaching) and Assistant Secretary	5,359.68
	EXPENSE: Amount paid Treasurer, Clerk, Janitor, and Engineer, and for fuel, expressage, postage, stationery, &c.	6,527.66
	INTEREST: Amount paid on this account	1,551.21

GRINDALL REYNOLDS FUND: Amount received for this Memorial Fund, in addition to the $1,000.00 set apart by the Association, from its General Fund	1,197.00
INGERSOLL FUND: Amount received on account of bequest of $1,000.00 of Miss Caroline H. Ingersoll, Keene, N.H., "to be known as the Ingersoll Fund, the interest only of which is to be expended"	850.00
MERCHANDISE: Amount received from sale of books,	6,979.43
LADIES' COMMISSION: Amount received for their use	41.50
INTEREST: Amount received on bank deposits	144 34
SMITH EDUCATION FUND: Amount of interest received	152.37
THOMAS FUND: Amount of interest received	48.92
INVESTMENT GENERAL FUND: Amount received from sale of bonds, etc.	25,432.00
INVESTMENT ISAAC SWEETSER FUND: Amount received on this account	13.25
INVESTMENT THOMAS FUND: Amount received on this account	.92
TEMPORARY INVESTMENT: Amount received	24,364.50
TEMPORARY LOANS: Amount borrowed	37,000.00
INCOME GENERAL FUND	2,403.11
INCOME HAYWARD FUND	750.00
INCOME PERKINS FUND	470.00
INCOME KENDALL FUND	30.00
INCOME KING FUND	500.00
INCOME PENHALLOW FUND	200.00
INCOME WHIPPLE FUND	368.68
INCOME C. T. THAYER FUND	250.00
INCOME FAULKNER FUND	250.00
INCOME HAZELTINE FUND	250.00
INCOME PUBLICATION FUND	48.00
INCOME WILLIAM H. FOGG MEMORIAL FUND	812.55
INCOME CONANT FUND	225.00
INCOME THOMAS FUND	48.01
INCOME FROTHINGHAM FUND, No. 1	250.00
INCOME FROTHINGHAM FUND, No. 2	1,016.00
INCOME ISAAC SWEETSER FUND	314.00
INCOME GRAHAM FUND	500.62
INCOME LIENOW TRUST FUND	211.50
	$267,112.66
April 30. To balance, cash on hand	$732.60

THOMAS FUND: Amount paid on this account	.92
INVESTMENT GENERAL FUND: Amount invested on this account	6,008.00
INVESTMENT ISAAC SWEETSER FUND: Amount invested on this account	45,013.25
INVESTMENT SMITH EDUCATION FUND: Amount invested on this account	152.37
INVESTMENT THOMAS FUND: Amount invested on this account	48.92
INVESTMENT GRINDALL REYNOLDS FUND: Amount invested on this account	2,197.00
TEMPORARY INVESTMENT: Amount paid on this account	35,514.16
TEMPORARY LOANS: Amount of loans paid	57,000.00
INCOME GENERAL FUND: Amount paid on this account	70.92
INCOME WHIPPLE FUND: Amount paid on this account	13.75
INCOME ISAAC SWEETSER FUND: Amount paid on this account	209.78
INCOME LIENOW TRUST FUND: Amount paid Treasurer of the Benevolent Fraternity of Churches, Boston, Mass., as income received	211.50
Balance, cash on hand	732.60
	$267,112.66

E. E. April 30, 1895.

ARTHUR LINCOLN, *Treasurer.*

* The funds of the Church Building Loan Fund are deposited with the American Unitarian Association, but the disposal of them rests entirely with the Trustees of the Fund, who alone have power to make loans, and are responsible for the collection of the same.

EXTRACT FROM SCHEDULE OF INVESTMENTS.

General Fund	$49,456.56
Hayward Fund	23,000.00
Perkins Fund	10,210.00
Kendall Fund	2,566.37
King Fund	10,000.00
Penhallow Fund	5,187.50
C. T. Thayer Fund	5,000.00
Whipple Fund	9,093.27
Faulkner Fund	5,000.00
Hazeltine Fund	5,000.00
Lienow Trust Fund	5,205.90
Publication Fund	1,200.00
Smith Education Fund	3,961.51
Bigelow Fund	3,000.00
Conant Fund	5,000.00
William H. Fogg Memorial Fund	19,000.00
Thomas Fund	2,448.23
Frothingham Fund, No. 1	5,000.00
Frothingham Fund, No. 2	20,000.00
Isaac Sweetser Fund	45,000.00
Grindall Reynolds Fund	2,197.00
Temporary Investments	20,289.48

AUDITING COMMITTEE'S REPORT.

BOSTON, May 24, 1895. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1895, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was $732.60; that the invested funds held by him on account of the Association are, the General Fund, amounting to $49,456.56 (exclusive of the $7,000.00 temporarily invested); the Hayward Fund, amounting to $23,000.00; the Perkins Fund, amounting to $10,210.00; the Kendall Fund, amounting to $2,566.37; the King Fund, amounting to $10,000.00; the Penhallow Fund, amounting to $5,187.50; the C. T. Thayer Fund, amounting to $5,000.00; the Whipple Fund, amounting to $9,093.27; the Faulkner Fund, amounting to $5,000.00; the Hazeltine Fund, amounting to $5,000.00; the Lienow Trust Fund, amounting to $5,205.90; the Publication Fund, amounting to $1,200.00; the Smith Education Fund, amounting to $3,961.51; the Bigelow Fund, amounting to $3,000.00; the Conant Fund, amounting to $5,000.00; the William H. Fogg Memorial Fund, amounting to $19,000.00; the Thomas Fund, amounting to $2,448.23; the Frothingham Fund, No. 1, amounting to $5,000.00; the Frothingham Fund, No. 2, amounting to $20,000.00; the Isaac Sweetser Fund, amounting to $45,000.00; the Grindall Reynolds Fund, amounting to $2,197.00; and a Temporary Investment of $7,000.00 belonging to the General Fund, of $1,825.31 to the Special Fund, of $850.00 to the Ingersoll Fund, and of $10,614.17 to the Church Building Loan Fund; for all of which satisfactory securities have been exhibited to us, according to the annexed schedule.

CHARLES H. HOOPER.
GEORGE PEIRCE.

INCOME AND EXPENSES FOR THE YEAR.

Income.

Donations:		
From Societies, &c.	$48,085.61	
From individuals	2,558.10	
		$50,643.71
Southern and Indian Work:		
Donations for Montana Indian School	$4,241.85	
Allowance from United States Government	6,750.00	
	$10,991.85	
Donations for Tuskegee Normal Institute	45.00	
		11,036.85
Bequests		36,246.93
Loan from General Fund, paid		1,000.00
Profits on books sold		1,657.34
Ladies' Commission		41.50
Interest, from bank deposits		144.34
Income of General Fund		2,403.11
" " other Funds		6,282.86
Receipts of Secretary for preaching		57.00
		$109,513.64
Deficiency for the year		10,863.59
		$120,377.23

Expenses.

Spent for missionary purposes and salaries of Superintendents in the United States and Canada		$59,406.07
Spent in Japan		7,025.00
Assistance given to theological students		1,112.04
Paid for copies of "Christian Register"	511.84	
Paid for printing book in Chinese, on "The Foundations of Religion"	150.00	
		661.84
Spent for support of Montana Indian School	$12,730.43	
Paid Tuskegee Normal Institute as donations received	45.00	
Paid Tuskegee Normal Institute as income Frothingham Fund, No. 2.	1,016.00	
Paid Tuskegee Normal Institute, as bequest received for education of negroes at the South	1,000.00	
		14,791.43
Spent in Hungary		500.00
Cost of books and tracts given away		2,937.62
Paid for expenses of Ladies' Commission		153.23
Salary of Rev. Grindall Reynolds, D.D., as Secretary, for five months	$1,666.68	
Salary of Rev. George Batchelor, as Secretary, for five months	750.00	
Salary of Assistant Secretary	3,000.00	
		5,416.68
Paid Treasurer	$500.00	
Paid Clerk	900.00	
Paid Janitor, Engineer, and boy	1,870.50	
Paid for fuel	296.36	
Paid for expressage, postage, printing, stationery, &c.	2,960.80	
		6,527.66
Paid note for money borrowed last year		20,000.00
Paid interest on borrowed money		1,551.21
Paid on account of General Fund, &c.		294.45
		$120,377.23

PROPERTY OF THE ASSOCIATION.

Cash	$732.60
Special deposit in bank	9,675.31
Temporarily invested	3,500.00
Deposits in savings banks	189.84
Unitarian Building	200,000.00
Church at Wilmington, Del.	15,786.29
" " Windsor, Vt.	3,000.00
Land in Atlanta, Ga.	7,000.00
" " Chattanooga, Tenn.	6,700.00
" " Kansas	800.00
Mortgage on church	2,500.00
Mortgages on other property	70,900.00
Railroad and city bonds	77,298.73
" " bank stocks	57,825.13
Massachusetts Hospital Life Insurance Company	4,645.23
Value of stereotype plates, books, and tracts, on hand	9,621.49
Notes receivable	2,000.00
Book accounts due us	1,888.85
	$474,063.47

Debts.

Book accounts	571.58
	$473,491.89

FUNDS HELD IN TRUST.

Lienow Trust Fund	$5,205.90
Smith Education Fund	3,961.51
	$9,167.41

INVESTMENTS.

The General Fund and other Funds, including those held in trust, are invested, besides the amounts mentioned above as covered by land in Atlanta, Chattanooga, etc. (and paying income), by mortgages ($70,900), notes receivable, and deposits in banks, as follows: —

Ottumwa, Cedar Falls, & St. Paul Railroad bonds, for $25,000.
Chicago, Burlington, & Quincy Railroad bonds, for $16,500.
Atchison, Topeka, & Santa Fé Railroad general mortgage bonds, for $8,000.
Atchison, Topeka, & Santa Fé Railroad second mortgage bonds, for $3,000.
Chicago, Burlington, & Northern Railroad first mortgage bonds, for $6,000.
Chicago Junction Railroad and Union Stock Yard Company's bonds for $5,000.
Chicago & West Michigan Railroad mortgage bonds, for $3,000.
Oregon Short Line Railroad first mortgage bonds, for $3,000.
Republican Valley Railroad bonds, for $2,000.
Union Pacific Railroad bonds, for $2,000.
Kansas City, Fort Scott, & Memphis Railroad bonds, for $1,000.
Bonds of city of Keene, N. H., for $5,000.
158 shares Boston & Albany Railroad.
39 shares Chicago, Burlington, & Quincy Railroad.
25 shares Vermont & Massachusetts Railroad.
23 shares Atchison, Topeka, & Santa Fé Railroad.
18 shares Northern Railroad.
18 shares Fitchburg Railroad.
17 shares New York, Lackawanna, & Western Railroad.
10 shares Old Colony Railroad.
10 shares Union Pacific Railroad.
44 shares Second National Bank, Boston, Mass.
25 shares Third National Bank, Boston, Mass.
25 shares Atlantic National Bank, Boston, Mass.
25 shares First National Bank of Commerce, Providence, R. I.
23 shares Merchants' National Bank, Boston, Mass.
20 shares Tremont National Bank, Boston, Mass.
15 shares First National Bank, Worcester, Mass.
4 shares Union National Bank, Boston, Mass.

Annuities in trust of Massachusetts Hospital Life Insurance Company, being Smith Education, Thomas, and Grindall Reynolds Funds in full.

OBJECTS OF FUNDS.

The General Fund is unrestricted, both as to principal and income. Of all other funds the income only can be used. The income of the Penhallow, C. T. Thayer, Faulkner, Hazeltine, Conant, William H. Fogg, Isaac Sweetser, Grindall Reynolds, and Ingersoll Funds and Frothingham Fund, No. 1, is for general purposes; of the Frothingham Fund, No. 2, for the education of the colored people; Hayward Fund, for foreign missions; Perkins, for aiding theological students; Kendall, New England societies; King, preachers of New England and Western societies; Whipple, small societies in any part of the country; Publication and Thomas, for publishing books, etc.; Bigelow, for support of Liberal Christianity in Natick, Mass. The income of the Lienow Trust Fund is paid to the Benevolent Fraternity of Churches, Boston, Mass.; and the Smith Education Fund is for the education of young men when its principal shall reach the sum of $20,000.

TRIAL BALANCE, APRIL 30, 1895.

Dr.		Cr.	
Cash	$732.60	Stock	$193,960.34
Merchandise	9,621.49	General Fund	56,456.56
Unitarian Building Estate	200,000.00	Hayward Fund	23,000.00
Investment General Fund	49,456.56	Perkins Fund	10,210.00
Investment Hayward Fund	23,000.00	Kendall Fund	2,566.37
Investment Perkins Fund	10,210.00	King Fund	10,000.00
Investment Kendall Fund	2,566.37	Penhallow Fund	5,187.50
Investment King Fund	10,000.00	C. T. Thayer Fund	5,000.00
Investment Penhallow Fund	5,187.50	Whipple Fund	9,093.27
Investment C. T. Thayer Fund	5,000.00	Faulkner Fund	5,000.00
Investment Whipple Fund	9,093.27	Hazeltine Fund	5,000.00
Investment Faulkner Fund	5,000.00	Lienow Trust Fund	5,205.90
Investment Hazeltine Fund	5,000.00	Publication Fund	1,200.00
Investment Lienow Trust Fund	5,205.90	Bigelow Fund	3,000.00
Investment Publication Fund	1,200.00	Smith Education Fund	3,961.51
Investment Bigelow Fund	3,000.00	Conant Fund	5,000.00
Investment Smith Education Fund	3,961.51	Wm. H. Fogg Memorial Fund	19,000.00
Investment Conant Fund	5,000.00	Thomas Fund	2,448.23
Investment Wm. H. Fogg Memorial Fund	19,000.00	Frothingham Fund, No. 1	5,000.00
Investment Thomas Fund	2,448.23	Frothingham Fund, No. 2	20,000.00
Investment Frothingham Fund, No. 1	5,000.00	Isaac Sweetser Fund	45,000.00
Investment Frothingham Fund, No. 2	20,000.00	Grindall Reynolds Fund	2,197.00
Investment Isaac Sweetser Fund	45,000.00	Ingersoll Fund	850.00
Investment Grindall Reynolds Fund	2,197.00	Special Fund	1,825.31
Temporary Investment	23,789.48	Church Building Loan Fund	10,614.17
Wilmington Church	2,924.79	Southern and Indian Work	394.56
Wilmington Church Estate	12,861.50	New England States *	11,204.84
Windsor Church Estate	3,000.00	Middle States *	4,553.90
Charles H. Burrage, Trustee	2,500.00	Western States *	11,506.90
Book Accounts	1,888.85	Southern States *	5,767.81
		Pacific Coast *	6,152.50
		Japan Mission *	1,875.00
		Theological Education *	700.00
		Denominational Literature *	41.80
		Foreign Missions *	300.00
		Book Accounts	571 58
	$493,845.05		$493,845.05

* Unexpended balance of appropriations.

CONTRIBUTIONS FROM SOCIETIES.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 30, 1895, with the sums severally paid by them, including contributions for the Montana Indian School.

Alameda, Cal.	$25.00
Alton, Ill.	122.00
Andover, N. H.	38.00
Andover, North, Mass.	56.00
Ann Arbor, Mich.	50.00
Arlington, Mass.	315.18
Ashby, Mass.	83.53
Asheville, N. C.	17.00
Athol, Mass.	
First Cong'l Church	17.00
Second Unitarian Society	40.00
Atlanta, Ga.	10.00
Augusta, Me.	53.00
Austin, Tex.	16.00
Ayer, Mass.	10.00
Baltimore, Md.	146.00
Bangor, Me.	275.60
Baraboo, Wis.	10.00
Barnstable, Mass.	50.47
Barre, Mass.	46.00
Bath, N. H.	5.00
Bedford, Mass.	20.00
Belfast, Me.	55.00
Belmont, Mass.	145.00
Berlin, Mass.	21.00
Bernardston, Mass.	15.00
Bolton, Mass.	15.00
Boston, Mass.	
First Parish of Dorchester	1,692.35
First Church in Boston	1,475.00
First Religious Society in Roxbury	1,040.00
Second Church	1,103.00
King's Chapel	1,420.32
First Parish, West Roxbury	85.00
Arlington Street Church	5,707.11
First Parish of Brighton	36.00
First Congregational Society of Jamaica Plain	1,380.55
Third Religious Society in Dorchester	186.50
Harvard Church in Charlestown	61.30
Hawes Unitarian Cong'l Church, South Boston	100.84
South Cong'l Church	2,170.00
Church of the Disciples	1,400.00
Church of Our Father, East Boston	17.67
All Souls' Unit. Church, Roxbury	182.00
Christ Church, Dorchester	50.00
Unity Church, So. Boston	10.00
Church of the Unity	1,250.00
Church of the Unity, Neponset	88.54
New South Church	50.00
Unity Church of Allston	25.00
Norfolk Unitarian Church	15.00
Unitarian Church of Roslindale	16.28
Brattleboro', Vt.	105.57
Brewster, Mass.	$20.00
Bridgewater, East, Mass.	59.71
Bridgewater, West, Mass.	40.00
Brockton, Mass.	35.00
Brookline, Mass.	1,345.62
Brooklyn, Conn.	20.00
Brooklyn, N. Y.	
First Unitarian Society	700.00
Second Unitarian Society	415.00
Third Unitarian Society	50.00
Buffalo, N. Y.	425.00
Burlington, Vt.	251.75
Cambridge, Mass.	
First Parish	1,046.00
Third Congregational Soc'y	206.83
Canton, Mass.	109.00
Charleston, S. C.	58.25
Charlestown, N. H.	18.00
Chelmsford, Mass.	67.50
Chelsea, Mass.	6.50
Chicago, Ill.	
Church of the Messiah	50.00
Unity Church	134.00
Third Unitarian Church	10.00
Chicopee, Mass.	51.10
Cincinnati, Ohio	
Unity Church	12.00
Cleveland, Ohio	50.25
Clinton, Mass.	83.02
Cohasset, Mass.	45.31
Colorado Springs, Col.	50.00
Concord, Mass.	890.00
Concord, N. H.	229.68
Danvers, Mass.	10.00
Dedham, Mass.	465.00
Dedham, West, Mass.	17.00
Detroit, Mich.	197.37
Dighton, Mass.	5.00
Dover, Mass.	20.00
Dover, N. H.	8.00
Dublin, N. H.	44.00
Duluth, Minn.	20.62
Duxbury, Mass.	12.00
Easton, North, Mass.	238.20
Eastport, Me.	33.00
Ellsworth, Me.	22.00
Exeter, N. H.	50.00
Fairhaven, Mass.	18.00
Fall River, Mass.	145.10
Farmington, Me.	10.00
Fitchburg, Mass.	296.70
Fitzwilliam, N. H.	10.00
Flushing, N. Y.	10.50
Framingham, Mass.	233.75
Francestown, N. H.	12.00
Franklin, N. H.	49.00
Gardner, Mass.	9.00
Geneseo, Ill.	12.00
Geneva, Ill.	15.00
Gloucester, Mass.	50.00
Grafton, Mass.	23.00
Grand Rapids, Mich.	10.00

Greeley, Col.	$6.35
Greenfield, Mass.	100.00
Groton, Mass.	85.00
Hartford, Conn.	50.00
Harvard, Mass.	59.96
Haverhill, Mass.	45.00
Helena, Mont.	50.00
Hingham, Mass.	
First Parish	238.80
Second Parish	17.51
Third Cong'l Society	75.00
Holyoke, Mass.	35.00
Hopedale, Mass.	267.55
Houlton, Me.	23.50
Hudson, Mass.	50.00
Hyde Park, Mass.	22.38
Iowa City, Iowa	25.00
Ithaca, N. Y.	25.63
Kansas City, Mo.	60.00
Keene, N. H.	422.00
Kennebunk, Me.	121.56
Kingston, Mass.	60.00
Lancaster, Mass.	100.00
Lancaster, N. H.	15.00
Lawrence, Kan.	26.25
Lawrence, Mass.	111.00
Leicester, Mass.	63.00
Leominster, Mass.	71.00
Lexington, Mass.	250.00
Lexington, East, Mass.	20.00
Lincoln, Mass.	17.00
Littleton, Mass.	105.00
Littleton, N. H.	10.00
Los Angeles, Cal.	68.87
Louisville, Ky.	131.20
Lowell, Mass.	655.65
Lynn, Mass.	205 00
Madelia, Minn.	14.25
Madison, Wis.	50.00
Manchester, N. H.	92.25
Marblehead, Mass.	16.67
Marlboro, Mass.	114.00
Marshfield, Mass.	
Grace Chapel	20.00
Meadville, Penn.	125.00
Medfield, Mass.	50.00
Medford, Mass.	200.00
Mendon, Mass.	13.25
Milford, Mass.	16.00
Millbury, Mass.	25.00
Milton, Mass.	631.00
Milwaukee, Wis.	90.00
Minneapolis, Minn.	
Swedish Unitarian Society	10.00
Montague, Mass.	
Turner's Falls Society	20.00
Montpelier, Vt.	163.00
Nantucket, Mass.	53.50
Nashua, N. H.	82.00
Natick, South, Mass.	23.28
Needham, Mass.	29.69
Newburgh, N. Y.	50.00
Newburyport, Mass.	152.85
New Orleans, La.	18.90
Newport, R. I.	200.00
Newton, Mass.	
Channing Religious Society	450.00
Society at West Newton	760.00
Society at Newton Centre	26.68
New York, N. Y.	
Church of All Souls	$1,100.00
Church of the Messiah	578.91
Society at Harlem	50.00
Northampton, Mass.	39.00
Northboro', Mass.	58.00
Norton, Mass.	10.00
Norwell, Mass.	20.00
Oakland, Cal.	100.00
Orange, N. J.	102.00
Peabody, Mass.	44.28
Pembroke, Mass.	5.00
Pepperell, Mass.	10.00
Peterboro' Mass.	30.00
Petersham, Mass.	10.00
Philadelphia, Penn.	
First Unitarian Church	400.00
Unitarian Society of Germantown	416.00
Spring Garden Society	250.00
Pittsburgh, Penn.	15.00
Pittsfield, Mass.	22.00
Plainfield, N. J.	45.00
Plymouth, Mass.	155.00
Portland, Me.	
First Parish	310.00
Portland, Ore.	125.00
Portsmouth, N. H.	400.00
Providence, R. I.	
First Congregational Church	1,001.46
Westminster Cong'l Society	385.85
Olney Street Cong'l Society	70.00
Fourth Unitarian Society	5.00
Quincy, Mass.	150.00
Randolph, Mass.	78.07
Reading, Mass.	36.35
Revere, Mass.	
First Unitarian Society	10.00
Richmond, Va.	15.00
Rochester, N. Y.	75.00
Rockland, Mass.	18.90
Rowe, Mass.	11.00
Rutherford, N. J.	10.00
Saco, Me.	79.54
St. Paul, Minn.	30.61
Salem, Mass.	
First Congregational Soc'y	106.50
Second Church	111.39
North Society	594.00
Barton-Square Society	60.00
Salem, Ore.	10.00
San Antonio, Tex.	7.00
Sandwich, Mass.	12.50
San Francisco, Cal.	
Second Unitarian Society	30.55
Santa Barbara, Cal.	81.00
Santa Maria, Cal.	10.00
Scituate, Mass.	20.00
Seattle, Wash.	20.00
Sharon, Mass.	7.00
Shelbyville, Ill.	
Liberal Christian Church	3.00
Jordan Church	3.00
Sherborn, Mass.	10.00
Somerville, Mass.	
First Cong'l Society	275.00
Second Unitarian Society	10.00
Springfield, Mass.	450.00
Standish, Me.	30.00

Sterling, Mass.	$25.00
Stoneham, Mass.	64.00
Stow, Mass.	15.05
Sturgis, Mich.	7.50
Syracuse, N. Y.	200.00
Taunton, Mass.	263.36
Templeton, Mass.	64.66
Tiverton, R. I.	10.00
Topeka, Kan.	17.50
Toronto, Canada	25.15
Trenton, N. Y.	50.00
Tyngsboro', Mass.	25.70
Uxbridge, Mass.	67.90
Vineland, N. J.	20.50
Walpole, Mass.	25.00
Walpole, N. H.	21.26
Waltham, Mass.	284.30
Ware, Mass.	10.00
Warren, Vt.	8.50
Warwick, Mass.	16.00
Washington, D. C.	293.96
Watertown, Mass.	41.25
Waterville, Me.	30.00
Waverly, Mass.	6.00
Wayland, Mass.	10.00
Wellesley Hills, Mass.	56.00
Weston, Mass.	300.00
Whitman, Mass.	10.00
Wilmington, Del.	100.00
Wilton, N. H.	
First Congregational Society	$18.00
Society at East Wilton	31.50
Winchendon, Mass.	86.00
Winchester, Mass.	67.16
Windsor, Vt.	18.00
Woburn, Mass.	141.00
Worcester, Mass.	
Second Parish	805.89
Church of the Unity	553 00
South Unitarian Society	33.54
Yarmouth, Me.	19.00
Yonkers, N. Y.	61.90

The following contributions were intended for the year ending April 30, but payment was necessarily delayed until after that date: —

Castine, Me.	$5.00
Chicago, Ill.	
All Souls' Church	30.00
Cincinnati, Ohio	
First Unitarian Church	210.00
Des Moines, Iowa	10.00
Malden, Mass.	20.26
North Platte, Neb.	10.00
Rochester, N. H.	5.50
Toledo, Ohio	20.00
Winnipeg, Man.	10.00

APPROPRIATIONS FOR THE YEAR ENDING APRIL 30, 1895.

Societies.

Alameda, Cal.	$250.00
Albany, N. Y.	500.00
Anamosa, Iowa	200.00
Andover, N. H.	150.00
Ann Arbor, Mich.	1,300.00
Athol, Mass.	
First Cong'l Church	200.00
Atlanta, Ga.	500.00
Baraboo, Wis.	200.00
Bath, N. H.	150.00
Beatrice, Neb.	100.00
Bedford, Mass.	250.00
Berkeley, Cal.	500.00
Brooklyn, Conn.	150.00
Brunswick, Me.	105.00
Canon City, Col.	240.00
Carthage, Mo.	400.00
Castine, Me.	150.00
Chattanooga, Tenn.	900.00
Cincinnati, Ohio	
Unity Church	400.00
Colorado Springs, Col.	400.00
Decorah, Iowa	200.00
Des Moines, Iowa	400.00
Dover, N. H.	316.00
Duluth, Minn.	500.00
Ellsworth, Me.	200.00
Exeter, N. H.	$300.00
Fargo, N. D.	400.00
Francestown, N. H.	250.00
Gardner, Mass.	200.00
Great Falls, Mont.	200.00
Hamilton, Canada	600.00
Helena, Mont.	800.00
Holyoke, Mass.	250.00
Iowa City, Iowa	1,000.00
Ithaca, N. Y.	1,500.00
Lancaster, N. H.	100.00
Lawrence, Kan.	700.00
Littleton, N. H.	250.00
Madison, Wis.	750 00
Malden, Mass.	100.00
Marshfield, Mass.	
Marshfield Hills	100.00
McMillin, Wash.	100.00
Melrose Highlands, Mass.	65.00
Memphis, Tenn.	700.00
Mendon, Mass	100.00
Middleboro', Mass.	300.00
Millbury, Mass.	150.00
Minneapolis, Minn.	
Free Christian Church	800.00
Swedish Society	500.00
Moline, Ill.	250.00

Montague, Mass.	
Turner's Falls Society	$200.00
Newburgh, N. Y.	400.00
New Orleans, La.	500.00
Oklahoma City, O. T.	600.00
Passaic, N. J.	200.00
Pittsburgh, Penn.	600.00
Pittsfield, Mass.	1,050.00
Plainfield, N. J.	600.00
Pomona, Cal.	250.00
Presque Isle, Me.	300.00
Providence, R. I.	
Fourth Unitarian Society	500.00
Puyallup, Wash.	300.00
Redlands, Cal.	250.00
Revere, Mass.	
Beachmont Society	150.00
Richland Centre, Wis.	100.00
Richmond, Va.	500.00
Rochester, N. H.	500.00
Rockland, Mass.	200.00
Rowe, Mass.	150.00
St. Cloud, Minn.	200.00
St. Joseph, Mo.	400.00
Salem, Ore.	350.00
Salt Lake City, Utah	800.00
San Antonio, Tex.	400.00
San Bernardino, Cal.	$300.00
San Diego, Cal.	750.00
Sandwich, Mass.	150.00
San José, Cal.	600.00
Santa Ana, Cal.	300.00
Santa Maria, Cal.	300.00
Seattle, Wash.	600.00
Sharon, Mass.	100.00
Somerville, Mass.	
Second Unitarian Society	175.00
Spokane, Wash.	350.00
Stockton, Cal.	400.00
Sturgis, Mich.	60.00
Tiverton, R. I.	600.00
Topeka, Kan.	400.00
Trenton, N. Y.	300.00
Tyngsboro, Mass.	125.00
Vineland, N. J.	300.00
Warwick, Mass.	150.00
Whitman, Mass.	200.00
Wichita, Kan.	400.00
Windsor, Vt.	225.00
Winona, Minn.	400.00
Wolfeboro', N. H.	350.00
Worcester, Mass.	
South Unitarian Society	500.00
Yarmouth, Me.	400.00

Conferences, for Missionary Work, etc.

Southern	$200.00	Pacific Coast	$250.00

Salaries and Allowances to Superintendents, Missionaries, etc.

Rev. Joseph L. Andrew, South Dakota	$300.00
" John A. Bevington, Barnstable and vicinity, Mass.	300.00
" Johannes J. Brauti, Red River Valley, Minn.	200.00
" George L. Chaney, Superintendent for the South	2,500.00
" George W. Cooke, Agent for Unity Clubs, etc.	300.00
" Jasper L. Douthit, Shelbyville, Ill.	500.00
" Trowbridge B. Forbush, Superintendent for the West	3,000.00
" James E. Locke, Danielsonville, Conn.	50.00
" Clay MacCauley, Japan	2,500.00
" Archibald MacDougall, St. John, N. B.	1,200.00
" Daniel W. Morehouse, Superintendent for Middle States and Canada (other half from Conference)	1,250.00
" T. Grafton Owen, Arcadia and Neillsville, Wis.	400.00
" Edward B. Payne, Berkeley, Cal.	200.00
" Ulysses G. P. Pierce, Ontario and Chino, Cal.	100.00
" William H. Savary, Green Harbor, Marshfield, Mass.	200.00
" Magnus J. Skaptason, Winnipeg, Man.	800.00
" Walter A. Taylor, Jackson, Mich.	200.00
" Charles W. Wendté, Superintendent for Pacific Coast	2,000.00
" Henry A. Westall, Asheville, N. C., Knoxville, Tenn., &c.	900.00
" Edwin M. Wheelock, Austin, Texas	500.00
" Alfred G. Wilson, Spokane, Wash.	150.00
" D. Munro Wilson, Superintendent for New England	2,500.00

CHURCH BUILDING LOAN FUND.

Receipts.

Cash on hand May 1, 1894		$9,139.82
Repayments of Loans		12,713.75
Interest		203.49
Donations: —		
Belmont Congregational Society, Belmont, Mass.	$10.00	
First Church, Boston, Mass.	600.00	
First Parish, Cambridge, Mass.	161.50	
First Congregational Parish, Canton, Mass.	20.00	
First Congregational Society, Providence, R. I.	100.00	
Bequest of Mrs. Hetty S. Hemenway, Providence, R. I.	1,828.11	
Women's National Alliance	10.00	
Individuals	192.00	2,921.61
		$24,978.67

Expenditures.

Loans: —		
Orange, N. J.	$5,000.00	
Pepperell, Mass.	500.00	
Pomona, Cal.	2,500.00	
Perry, Iowa	1,000.00	
St. John, N. B.	1,500.00	
Bath, N. H.	800.00	
Allston (Boston), Mass.	3,000.00	
		14,300.00
Legal Expenses	$55.00	
Other Expenses	9.50	
		64.50
		$14,364 50
Cash on hand April 30, 1895		10,614.17
		$24,978.67

PROPERTY OF CHURCH BUILDING LOAN FUND.

Cash on hand		$10,614.17
Loans to churches: —		
Alameda, Cal.	$1,800.00	
Allston (Boston), Mass.	3,000.00	
Bath, N. H.	800.00	
Beachmont, Mass.	300.00	
Beatrice, Neb.	1,100.00	
Chattanooga, Tenn.	2,100.00	
Colorado Springs, Col.	3,200.00	
Decorah, Iowa	600.00	
Des Moines, Iowa	1,820.00	
Duluth, Minn.	400.00	
East Weymouth, Mass.	790.00	
Fargo, N. D.	2,700.00	
Gardner, Mass.	600.00	
Grand Rapids, Mich.	1,420.00	
Hamilton, Ont.	1,400.00	
Harlem, New York, N. Y.	12,900.00	
Holyoke, Mass.	2,500.00	
Houlton, Me.	1,250.00	
La Porte, Ind.	800.00	
Middleboro', Mass.	1,800.00	
Midland, Mich.	600.00	
Millbury, Mass	630.00	
Minneapolis, Minn.	3,750.00	
Moline, Ill.	1,500.00	
Neillsville, Wis.	1,170.00	
Oklahoma City, O. T.	600.00	
Olympia, Wash.	3,150.00	
Omaha, Neb.	5,200.00	
Orange, N. J.	5,000.00	
Pepperell, Mass.	500.00	
Perry, Iowa	1,000.00	
Pittsfield, Mass.	3,500.00	
Pomona, Cal.	2,500.00	
Presque Isle, Me.	300.00	
Puyallup, Wash.	1,231.25	
Randolph, Mass.	2,800.00	
Rockland, Mass.	1,200.00	
Rutherford, N. J.	2,700.00	
St. Cloud, Minn.	2,800.00	
St. John, N. B.	1,500.00	
St. Joseph, Mo.	3,400.00	
Salem, Ore.	1,050.00	
San Diego, Cal.	1,350.00	
Sandwich, Mass.	40.00	
Santa Barbara, Cal.	2,150.00	
Seattle, Wash.	1,080.00	
Sioux Falls, S. D.	2,000.00	
Spokane, Wash.	1,060.00	
Toledo, Ohio	3,600.00	
Topeka, Kan.	1,000.00	
Turner's Falls, Mass.	300.00	
Whitman, Mass.	600.00	
Winona, Minn.	1,100.00	
Winthrop, Mass.	750.00	
Wolfeboro', N. H.	800.00	103,191.25
		$113,805.42

FORM OF BEQUEST.

I give and bequeath to the AMERICAN UNITARIAN ASSOCIATION, *a Corporation established by law in the State of Massachusetts, the sum of*
dollars.

The above is the simple form requisite in making a legacy for the furtherance of our missionary work.

Any further information which may be desired can be obtained by applying to the Secretary at his office, 25 Beacon Street.

SEVENTY-FIRST ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION,

WITH THE

Annual Report of the Board of Directors;

ALSO

REPORT OF THE CHURCH BUILDING LOAN FUND

WITH THE

TREASURER'S REPORT FOR THE YEAR ENDING APRIL 30, 1896.

BOSTON:
AMERICAN UNITARIAN ASSOCIATION
1896.

CONTENTS.

University Press: John Wilson and Son, Cambridge

SEVENTY-FIRST ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION.

THE AMERICAN UNITARIAN ASSOCIATION held its Seventy-first Annual Meeting in Tremont Temple on the 26th of May. The meeting was called to order by the First Vice-President, Mr. HORACE G. WADLIN; and prayer was offered by Rev. CHARLES G. AMES.

An order of business was presented, and was adopted. The reading of the records of the last meeting, no objection being made, was dispensed with.

The report of the Nominating Committee was presented by the Chairman, Mr. RICHARD C. HUMPHREYS, with the following list of officers: —

HON. JOHN D. LONG, HINGHAM, MASS. . . .	*President.*
HORACE G. WADLIN, READING, MASS. . . .	*Vice-Presidents.*
HON. JOSEPH W. SYMONDS, LL.D., PORTLAND, ME.	*Vice-Presidents.*
HON. DORMAN B. EATON, LL.D., NEW YORK, N. Y.	*Vice-Presidents.*
JUDGE THOMAS J. MORRIS, BALTIMORE, MD.	*Vice-Presidents.*
HON. DANIEL L. SHOREY, CHICAGO, ILL. . .	*Vice-Presidents.*
HON. HORACE DAVIS, SAN FRANCISCO, CAL.	*Vice-Presidents.*
REV. GEORGE BATCHELOR, CAMBRIDGE, MASS.	*Secretary.*
GEORGE W. FOX, BOSTON, MASS.	*Assistant Secretary.*
GEORGE W. STONE, BOSTON, MASS.	*Treasurer.*

Directors for Three Years.

HON. HENRY J. HOSMER	CONCORD, MASS.
ALFRED METCALF	PROVIDENCE, R. I.
REV. MINOT J. SAVAGE	BOSTON, MASS.
MRS. KATE GANNETT WELLS	BOSTON, MASS.
REV. THOMAS R. SLICER	BUFFALO, N. Y.
REV. THOMAS L. ELIOT, D.D.	PORTLAND, ORE.

Upon motion, the report was accepted.

The Chair appointed a committee of five to receive and count votes, to consist of Mr. WILLIAM ROTCH of Boston, Rev. ARTHUR W. LITTLEFIELD of Winchester, Rev. JOHN B. GREEN of St. John, Mr. HENRY L. CHILD of Philadelphia, and Rev. ALLEN W. GOULD of Chicago. A recess of ten minutes was taken for voting, announcement being made that the polls would remain open until 11 o'clock.

The report of the Treasurer, Mr. GEORGE W. STONE, was submitted in print, and upon motion was accepted and adopted.

The report of the Directors was presented by the Secretary, Rev. GEORGE BATCHELOR. The reading of the report was, however, interrupted, that the Association might receive the Acting Governor, Hon. ROGER WOLCOTT, who made a brief address of welcome.

Upon the conclusion of the report of the Directors, Rev. JOHN CUCKSON, in moving its acceptance, delivered an address on "The Claims of Unitarianism." The report was unanimously adopted.

The next business in order was the consideration of the proposed amendments to Articles II. and III. of the by-laws, which were laid upon the table at the last meeting. The amendments then proposed were these: —

ARTICLE II. — A subscription of $50, when made by an individual, shall constitute a person a member of this Association for life.

ARTICLE III. — Those contributing to the funds of this Association shall be entitled to representation under the following conditions, namely: —

Any church or missionary association of at least two years' standing, not being in debt to the American Unitarian Association or the Church Building Loan Fund, shall, upon sending a contribution for missionary uses to the treasurer of the Association for two successive years, be entitled to representation at all business meetings of the Association by the persons of its minister or president and two additional lay delegates, provided that such contri-

butions shall be placed in the hands of the officers of the Association on or before May 1, to entitle a church to be represented in the following annual meeting.

ARTICLES II. and III. as they now stand: —

ARTICLE II. — A subscription of $50 shall constitute a person a member of this Association for life.

ARTICLE III. — The churches contributing to the funds of this Association shall be entitled to representation under the following conditions, namely: —

Any church or missionary association of at least two years' standing shall, upon sending a contribution for missionary uses to the treasurer of the Association for two successive years, be entitled to representation at all business meetings of the Association by the persons of its minister or president and two additional lay delegates, provided that such contributions shall be placed in the hands of the officers of the Association on or before May 1, to entitle a church to be represented in the following annual meeting.

Delegate members shall have the right to vote at all meetings of the Association.

Mr. GEORGE H. ELLIS moved that the proposed changes be referred to the Directors of the Association. After some discussion, the motion was lost.

Rev. CHARLES G. AMES moved to amend Article III. as proposed by the Committee, by inserting before the words "debt to the American Unitarian Association" the words "arrears of." This amendment was adopted.

Upon motion of Rev. ALBERT WALKLEY, it was voted to consider Articles II. and III. separately. After a good deal of discussion, in which Mr. John Mason Little, Rev. Theodore C. Williams, Rev. Carlton A. Staples, Archibald M. Howe, Esq., Rev. John W. Day, Rev. Henry F. Jenks, Rev. Charles G. Ames, Rev. Charles F. Dole, Rev. John Cuckson, Rev. Frederic O. MacCartney, and others took part, it was voted, upon motion of James O. LYFORD, Esq., of Concord, N.H., to postpone indefinitely the consideration of Article II.

The question being upon the consideration of Article III., as amended by Mr. Ames, it was adopted in that form.

Mr. ROTCH, Chairman of the Committee to Receive and Count Votes, reported that the officers as nominated had been elected.

Upon motion of Mr. RICHARD C. HUMPHREYS, it was voted that a committee of five be appointed by the President to nominate a list of officers for the ensuing year, and that it shall be the duty of this Committee to nominate a list of officers in accordance with the by-laws of the Association, and to publish the same in the *Christian Register* at least two weeks before the annual meeting.

Upon motion, it was voted that the President should have power to appoint two auditors for the ensuing year.

The Association then adjourned.

AFTERNOON SESSION.

The members were called to order again at 2.30 P.M. by Mr. WADLIN, who announced the subject for the afternoon as "The Forward Movement of Unitarianism." Addresses were made by Rev. STOPFORD W. BROOKE of Boston, Rev. AUGUSTUS M. LORD of Providence, Rev. FREDERIC B. MOTT of Dorchester, Rev. FRANK L. PHALEN of Concord, N. H., Rev. HENRY T. SECRIST of Milwaukee, Rev. GEORGE C. CRESSEY of Salem, and Rev. CHARLES E. ST. JOHN of Pittsburgh.

EVENING SESSION.

The evening session was opened at 7.30 by the Vice-President, Mr. WADLIN, and prayer was offered by Rev. GEORGE F. PIPER. The subject for the evening was "The Relation of our Young People to the Forward Movement of Unitarianism." Addresses were made by Mr. WADLIN, Rev. CHARLES W. WENDTÉ of Oakland, Rev. STEPHEN H. CAMP of Brooklyn, and Rev. THOMAS VAN NESS, Rev. EDWARD A. HORTON, and Rev. CHARLES G. AMES of Boston.

REPORT OF THE BOARD OF DIRECTORS.

To the Members of the American Unitarian Association: —

It is impossible to define the relations which now exist, or ought to exist, between the American Unitarian Association and the churches. Originally, the Association was, in the narrowest sense, a union of individuals for missionary work. Its constituents gave their money, and, on their own responsibility, appointed directors with executive officers, whom they charged with the duty of producing union, sympathy, and co-operation among the churches; of collecting information, circulating literature, supplying missionaries, and assisting churches and ministers with insufficient means. Being a private corporation, the Association had no authority, and not even an advisory function, among the churches and ministers, excepting in new missionary movements.

With the change to representative government in the Association came the beginning of a new relation to the churches. Insensibly there has grown up a demand upon the Association and its officers to come into closer relations with the older churches. Whereas, a few years ago, it would have been considered an intrusion for the officers of the Association to offer advice, or even to visit them without invitation, there now comes from these churches the frequent complaint that they are overlooked and unvisited.

This fact points to a change which is almost revolutionary in the attitude of our Unitarian churches, and indicates at least a half consciousness of the perils which surround independent religious organizations in America

While the directors of the Association have no wish to assume authority, or even to offer advice, they believe that the need of a closer fellowship and a more sympathetic organization cannot be too strongly stated.

We are surrounded by great ecclesiastical organizations compactly organized, trained to give their money for strictly denominational purposes, intent upon publishing their creeds and extending their power. Before the churches that exercise authority and submit to authority, the forces of Congregationalism in both branches, Orthodox and Unitarian, are at a disadvantage. We are often told that Liberal ideas in these churches will do our work for us. So far as the permanence of liberal organization is concerned, Liberal Orthodoxy is a source of weakness. In any church it seldom survives the personal influence of the minister who preaches it, and it often deludes our people with the notion that all the world is becoming liberal and tolerant. Meanwhile, they who exercise authority are quietly making their organizations compact and irresistible. Were the liberal churches of America to go out of existence, there would be only scanty hospitality extended to the liberal thinkers in the other churches.

Some indistinct consciousness of these new dangers and new duties is making itself felt in the minds of individuals and churches here and there. From a central point of view, it appears that the need of co-operation is general. Now and then a church glories in its independence until it discovers signs of internal decay. Now and then a minister vaunts himself as if he were not of the body. The exigencies of candidacy, however, commonly bring him to a better point of view.

If in the great cities our cause languishes, little can be done toward building churches in smaller towns. In Boston, New York, Philadelphia, Cincinnati, Chicago, St. Louis, San Francisco, and other centres of great influence, any weakening of the churches is felt everywhere. The

time may come when it will be necessary to concentrate all our forces upon each one of these cities in turn. It is no longer possible, therefore, for the directors of the Association to draw any straight line between the churches which are independent and those which are assisted. We have about four hundred and fifty churches, and we must all stand together. We must enlarge our constituency and do our part to encourage and defend all new interpretations of truth.

Many and urgent demands are made for the presence of the more eminent leaders of Unitarianism in the various parts of the country. Some difficulties are in the way. Those whose names are mentioned and whose presence is invited are mostly overworked, and unable to meet the many demands now made upon them. At the best, they can visit but a few churches. Those left unvisited often complain of neglect. Your directors suggest that the churches and conferences desiring such visitation themselves arrange local meetings, gathering their forces from as wide an extent of country as possible, making a program for a convention, and then asking the Association to supply one or two of the best speakers available.

During the past year your directors have given most serious and prolonged attention to the various departments of our work. It has been their purpose to maintain in strength all healthy enterprises, and as quickly as possible to reach the place where they might push forward to new enterprises.

The system of superintendency which was so carefully planned by the National Conference and the Association has not failed. The fact that the resignations of three superintendents have been accepted, and that no successors will be immediately appointed, does not indicate any lack of confidence in the system. Rev. C. W. Wendte resigns because he can no longer carry the double responsibilities of a superintendent and a parish minister. Rev. G. L.

Chaney and Rev. T. B. Forbush have offered their resignations because the amounts which can be appropriated in their respective departments do not, in their opinion, justify the expenses of their offices. The plan was well made, but it was based on the supposition that the Association would have about $150,000 to spend each year. For the present these offices will remain vacant, in the hope that, while churches already established are being brought to self-support, new enterprises may be prepared which will not call for a large expenditure of money. With these things in mind, your directors have reached and put on record the following recommendations concerning the work of the ensuing year: —

1. That the policy of granting continuous aid to dependent churches be gradually and judiciously discontinued.

2. That, where appropriations are continued or made, they be continued or made primarily to churches, societies, or organizations which have developed through local interest and enthusiasm, and as far as possible concentrated on important enterprises.

3. That a larger proportion of the funds of the Association be used for the support and extension of our work through the literary agencies of the denomination.

To this end your committee suggests that steps be taken as soon and as fast as practicable, in co-operation with the Branches of the Women's Alliance, to systematize and extend our Post Office Mission work.

And when, in the course of this work, places are found which, though not yet ready for the establishment of churches, are ready for a preparatory and educational work, it is recommended that organizations be formed as centres for the study and distribution of our literature. Such bands might co-operate with our Post Office Mission work, and keep a Loan Library of some of our best books.

It is further recommended that, when students of libraries apply for our books, they shall be supplied with those

which represent our best thought and our present position and outlook.

4. That the general fund be reimbursed by the careful husbanding and investment of bequests.

5. That at the September meeting of the Board the Treasurer report the estimated income for the current year, and the Executive Committee recommend a distribution of the estimated income among the following departments of our work: Maintenance, Publication, Foreign Missions, and Home Missions.

These resolutions have already been printed, and therefore have already been misunderstood. It is not the intention of your directors to discriminate against any portion of the country, — North, East, South, or West. It is not their intention to cast off dependent churches which are valuable and properly dependent. It is not intended to check the process of church extension. It is the intention of your directors to lay more stress upon the organizations of societies which will not call for the regular services of a minister, and will not depend upon appropriations from the Association; to extend more widely, if possible, the influence of our literature; and to make our literature, so far as it may, serve the purposes of a living ministry. It is believed that little good can be done by attempting to force Unitarianism upon any reluctant community. It is desirable to foster all movements, however small, which have come out of local interest, while at the same time money and the support of a settled ministry must be reserved for important movements, and for the most part concentrated on centres of influence. No judgment is passed in these resolutions on the ministry in college towns; nor is any intention expressed of creating a new form of mendicancy by publishing large quantities of literature to be given away. We hope to increase the publication, sale, and circulation of the best religious literature attainable.

The Japan Mission continues with an appropriation about one half as large as that of 1892. Your directors are divided in opinion, some holding strong convictions in favor of sending money where it will do the most good, whether at home or abroad; others believing that the state of our treasury does not justify any foreign expenditure; while others still have the old prejudice against foreign missions in any form. This division of sentiment fairly represents, no doubt, the varieties of opinion among our constituents. Because of a greatly increased interest in Unitarian missions in India, the British and Foreign Unitarian Association will, after this year, discontinue its contribution to our Japan Mission.

Your directors are often perplexed by demands which are made upon our treasury as if it were the common property of the churches. They note the greatest difference among churches in that respect. Older churches sometimes fall into difficulties which they meet bravely, and finally overcome without complaint and without appeal to the Association. Others, whenever a deficit occurs in the yearly account, call upon the Association to make it up, and even in some cases ask for a gift at the beginning of the year that it may be treated as an asset of the church upon which subsequent operations shall be based. When individual churches, new or old, have exhausted every available resource, then it is the place of the Association, according to its ability, to render its aid cheerfully and generously. We are one body. If one member suffer, all suffer; if one member be honored, all rejoice.

The Indian School at Montana has passed into the hands of the government, which has taken our equipment as it stood, paying for the furniture, tools, etc., and employing the teachers without change.

The "Christian Register," established before the Association, needs an endowment fund, that it may improve its

quality and reduce its price at the same time. Fifteen thousand dollars are needed for this purpose immediately. The policy of the "Register" has been total abstinence from all forms of stimulation coming from advertisements of doubtful quality. The Association, as a temporary resort, has put two thousand dollars at the disposal of a special committee, to be used for the benefit of the "Register" while other plans are maturing.

In 1892, the gross appropriations for Home Missions, Foreign Missions, Theological Education, and Denominational Literature were $94,186.55; in 1896, they are $66,456.23. During the current year reductions already made in appropriations, together with the saving in the salaries and expenses of the superintendents, it is hoped will bring income and expenditure together. At the same time all salaries and fixed expenses will be paid out of the income of the invested funds of the Association. All money, therefore, received from individuals and churches will go directly into missionary work.

The income of the present year, from invested funds, the contributions of the churches, and the gifts of individuals, has been $78,354.09. The gifts made to the Association during the year have been by bequest, from Miss Sophia J. Snow, Brunswick, Me., $5,000; from Mrs. Ann A. E. Tucker, Boston, Mass., $1,000; from Miss Martha M. Clapp, Boston, Mass., $300; from Mrs. Penelope T. Comins, Worcester, Mass., $50; from Buckminster Brown, M.D., Boston, Mass., $5,000; from Mr. Samuel E. Sawyer, Gloucester, Mass., $2,000; also an anonymous memorial gift of $25,000, to be invested as the "Whitney Fund."

During the past eighteen months the directors have been trying to learn the wishes of the churches and conferences in the Middle West as to the best methods of co-operation in missionary work. Old controversies have passed away, and the questions which are now discussed

relate mostly to methods of administration and co-operation for missionary work. As churches largely fostered by this Association have multiplied in this territory, State conferences have been formed, which would naturally, like the conferences in New England, come into direct relations with the Association. It has been our hope that the Western Conference would ally itself to the missionary agencies of our body, after the manner of the National Conference. If this were done, all differences of administration would instantly cease, and the Association would come into natural missionary relations with the various State and local conferences of the Middle West. We have to take conditions, however, as we find them; and it is now certain that several of the conferences nearest to Chicago will choose to work through a Missionary Council composed of members who shall be nominated by the several State conferences, and be directors of the Western Unitarian Conference. In the case of groups of churches and conferences still desiring to maintain what they consider a more independent attitude, it will be easy for the Association to establish relations for all necessary purposes. Probably a conclusion will soon be reached in harmony with the action of the late Conference at Chicago which will be satisfactory to all concerned. Under the leadership of the National Conference, with its new unanimity and enthusiasm, we have before us a new opportunity in the West.

It is the desire of the Association to co-operate heartily with all liberal bodies, churches, and individuals. It views with favor the attempts making in many places to break down sectarian barriers and establish working relations between good men and women, whether they are found in the ranks of the older churches, or still unchurched and disfellowshipped. The increase of this tendency toward union, however, makes it all the more necessary that we

Unitarians, who are few and scattered, instead of disbanding, should draw together and strengthen the bonds of union, in order that we may be able to afford aid and comfort both to those who are struggling bravely in the older churches and to those who are fighting the battle of religious liberty alone and unfriended.

With the increasing activities of the Women's Alliance, it will be necessary to have some more specific understanding and discussion of ways and means, in order to avoid complications in work. The relations between the Alliance and the Association are of the most cordial kind, and the Association looks with increasing favor upon the great work which is being done by the women in their several parishes for the spread of knowledge, the increase of interest, and the provision for the co-operation of women throughout the country. There is no difference of opinion between the Alliance and the Association as to the need of a thorough understanding and close working co-operation between the two bodies.

Your directors regard with great favor a movement toward the religious organization of the young people in our churches throughout the country. In them lies the hope of our institutions in the twentieth century. The evening session of this Annual Meeting of the Association has therefore been devoted to this subject. We commend the cause to all who love our church and have hope for its future.

For the Directors,

GEORGE BATCHELOR,

Secretary.

CHURCH BUILDING LOAN FUND.

ELEVENTH ANNUAL REPORT.

During the year loans amounting to $5,350 have been granted to six societies.

The receipts and payments have been as follows: —

Received, from repayment of loans		$12,512.00
" " gifts		560.00
" " legacies		25,351.19
" " interest		356.48
		38,779.67
On hand May 1, 1895		10,614.17
Total		49,393.84
Paid, loans to churches	$7,600.00	
" expenses	46.48	
		7,646,48
On hand April 30, 1896		41,747.36
The fund now amounts to		$140,026.61

For the Trustees.

CHARLES P. WARE, *Secretary.*

ANNUAL REPORT

OF THE

TREASURER.

MERCHANDISE: Amount received from sale of books,	8,822.20
LADIES' COMMISSION: Amount received for their use	35.15
INTEREST: Amount received on bank deposits	252.69
SMITH EDUCATION FUND: Amount of interest rec'd	158.46
THOMAS FUND: Amount of interest received	48.97
INVESTMENT GENERAL FUND: Amount received from sale of bonds, etc.	2,243.13
INVESTMENT HAYWARD FUND: Amount received on this account	56.00
INVESTMENT PERKINS FUND: Amount received from payment of mortgage, etc.	6,030.00
INVESTMENT KENDALL FUND: Amount received from sale of bonds	1,953.50
INVESTMENT KING FUND: Amount received from payment of mortgage	10,000.00
INVESTMENT WHIPPLE FUND: Amount received from sale of bonds	2,082.50
INVESTMENT WILLIAM H. FOGG MEMORIAL FUND: Amount received from sale of bonds, etc.	4,183.75
INVESTMENT BIGELOW FUND: Amount received on this account	300.00
TEMPORARY INVESTMENT: Amount received on this account	59,321.79
TEMPORARY LOANS: Amount borrowed	25,000.00
INCOME GENERAL FUND	2,294.59
INCOME HAYWARD FUND	980.00
INCOME PERKINS FUND	435.58
INCOME KENDALL FUND	106.00
INCOME KING FUND	475.00
INCOME PENHALLOW FUND	200.00
INCOME WHIPPLE FUND	300.00
INCOME C. T. THAYER FUND	250.00
INCOME FAULKNER FUND	250.00
INCOME HAZELTINE FUND	250.00
INCOME PUBLICATION FUND	48.00
INCOME WILLIAM H. FOGG MEMORIAL FUND	960.73
INCOME CONANT FUND	200.00
INCOME THOMAS FUND	48.96
INCOME FROTHINGHAM FUND, No. 1	250.00
INCOME FROTHINGHAM FUND, No. 2	1,016.00
INCOME ISAAC SWEETSER FUND	2,187.17
INCOME GRINDALL REYNOLDS FUND	37.32
INCOME BUCKMINSTER BROWN FUND	146.85
INCOME SAWYER FUND	207.33
INCOME GRAHAM FUND	482.07
INCOME LIENOW TRUST FUND	192.00
	$270,031.60

INVESTMENT KING FUND: Amount invested on this account	10,000.00
INVESTMENT WHIPPLE FUND: Amount invested on this account	2,082.50
INVESTMENT ISAAC SWEETSER FUND: Amount invested on this account	2,000.00
INVESTMENT SMITH EDUCATION FUND: Amount invested on this account	158.46
INVESTMENT THOMAS FUND: Amount invested on this account	48.97
INVESTMENT GRINDALL REYNOLDS FUND: Amount invested on this account	100.00
INVESTMENT INGERSOLL FUND: Amount invested on this account	1,000.00
INVESTMENT BUCKMINSTER BROWN FUND: Amount invested on this account	5,000.00
INVESTMENT SAWYER FUND: Amount invested on this account	2,000.00
INVESTMENT WHITNEY FUND: Amount invested on this account	25,000.00
TEMPORARY INVESTMENT: Amount paid on this account	87,006.23
TEMPORARY LOANS: Amount of loans paid	17,000.00
INCOME GENERAL FUND: Amount paid on this account	25.60
INCOME HAYWARD FUND: Amount paid on this account	112.00
INCOME PERKINS FUND: Amount paid on this account	32.00
INCOME KING FUND: Amount paid on this account	472.22
INCOME WHIPPLE FUND: Amount paid on this account	28.78
INCOME ISAAC SWEETSER FUND: Amount paid on this account	31.00
INCOME SAWYER FUND: Amount paid on this account	41.00
INCOME LIENOW TRUST FUND: Amount paid Treasurer of the Benevolent Fraternity of Churches, Boston, Mass., as income received	192.00
Balance, cash on hand	1,288.24
	$270,031.60

EXTRACT FROM SCHEDULE OF INVESTMENTS.

General Fund	$47,371.56
Hayward Fund	23,000.00
Perkins Fund	10,210.00
Kendall Fund	2,566.37
King Fund	10,000.00
Penhallow Fund	5,187.50
C. T. Thayer Fund	5,000.00
Whipple Fund	8,955.77
Faulkner Fund	5,000.00
Hazeltine Fund	5,000.00
Lienow Trust Fund	5,205.90
Publication Fund	1,200.00
Smith Education Fund	4,119.97
Bigelow Fund	2,700.00
Conant Fund	5,000.00
William H. Fogg Memorial Fund	14,845.00
Thomas Fund	2,497.20
Frothingham Fund, No. 1	5,000.00
Frothingham Fund, No. 2	20,000.00
Isaac Sweetser Fund	47,000.00
Grindall Reynolds Fund	2,297.00
Ingersoll Fund	1,000.00
Buckminster Brown Fund	5,000.00
Whitney Fund	25,000.00
Sawyer Fund	2,000.00
Temporary Investments	47,973.92

AUDITING COMMITTEE'S REPORT.

BOSTON, May 21, 1896. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1896, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was $1,288.24; that the invested funds held by him on account of the Association are, the General Fund, amounting to $47,371.56; Hayward Fund, $23,000.00; Perkins Fund, $10,210.00; Kendall Fund, $2,566.37; King Fund, $10,000.00; Penhallow Fund, $5,187.50; C. T. Thayer Fund, $5,000.00; Whipple Fund, $8,955.77; Faulkner Fund, $5,000.00; Hazeltine Fund, $5,000.00; Lienow Trust Fund, $5,205.90; Publication Fund, $1,200.00; Smith Education Fund, $4,119.97; Bigelow Fund, $2,700.00; Conant Fund, $5,000.00; William H. Fogg Memorial Fund, $14,845.00; Thomas Fund, $2,497.20; Frothingham Fund, No. 1, $5,000.00; Frothingham Fund, No. 2, $20,000.00; Isaac Sweetser Fund, $47,000.00; Grindall Reynolds Fund, $2,297.00; Ingersoll Fund, $1,000.00; Buckminster Brown Fund, $5,000.00; Whitney Fund, $25,000.00; Sawyer Fund, $2,000.00; and a Temporary Investment of $4,183.75 belonging to William H. Fogg Memorial Fund, $300.00 to Bigelow Fund, $1,742.81 to Special Fund, and $41,747.36 to Church Building Loan Fund; for all of which satisfactory securities have been exhibited to us, according to the annexed schedule.

GEORGE PEIRCE.
FRANCIS H. LINCOLN.

INCOME AND EXPENDITURES FOR THE YEAR.

Income.

Donations:		
Societies	$45,255.72	
Individuals	7,584.71	
Women's Alliances, Sunday Schools, Guilds, &c.	730 54	
		$53,570.97
Southern and Indian Work:		
Montana Indian School	$4,513.98	
Tuskegee Normal Institute	30.50	
		4,544.48
General Fund (bequests without conditions)		6,435.00
Profits on books sold		1,716.39
Ladies' Commission		35.15
Interest, from bank deposits		252.69
Income of General Fund		2,294.59
„ „ other Funds		8,831.01
Receipts for preaching:		
Secretary	$155 00	
Treasurer	30.00	
		185.00
		$ 77,865.28
Excess of expenditures over receipts		14,916.00
		$92,781.28

Expenditures.

Missionary purposes and salaries of Superintendents in the United States and Canada		$59,447.36
Japan Mission		5,674.93
Assistance to theological students		872.60
Montana Indian School, &c.	$4,712.19	
Southern work	1,046.50	
		5,758.69
Books, tracts, &c., given away		3,786.44
Expenses of Ladies' Commission		120.15
Salary of Secretary	$3,500.00	
Salary of Assistant Secretary	2,541.66	
Salary of Treasurer for ten months	2,916.66	
		8,958.32
Former Treasurer (two months)	$83.34	
Clerk	900.00	
Stenographer (ten months)	516.00	
Janitor, Engineer, and boy	1,924.00	
Fuel	314.48	
Insurance on Building for five years	496.32	
Expressage, postage, printing, stationery, &c.	2,969.67	
		7,203.81
Interest on borrowed money		216.38
Accrued interest, &c.		742.60
		$92,781.28

PROPERTY OF THE ASSOCIATION.

Cash	$1,288.24
Special deposit in bank	6,226.56
Temporarily invested	3,500.00
Deposits in savings banks	327.34
Unitarian Building	200,000.00
Church at Wilmington, Del.	15,786.29
" " Windsor, Vt.	3,000.00
Land in Atlanta, Ga.	7,000.00
" " Chattanooga, Tenn.	6,700.00
" " Kansas	800.00
Mortgage on church	2,500.00
Mortgages on other property	91,600.00
Railroad and city bonds	82,011.23
" " bank stocks	54,697.63
Massachusetts Hospital Life Insurance Company	10,694.20
Value of stereotype plates, books, and tracts, on hand	9,247.27
Notes receivable	2,000.00
Book accounts due us	1,683.79
	$499,062 55

Debts.

Borrowed from Church Building Loan Fund	$8,000.00	
Book accounts	533.12	
		$8,533 12
		$490,529.43

FUNDS HELD IN TRUST.

Lienow Trust Fund	$5,205.90
Smith Education Fund	4,119.97
	$9,325.87

INVESTMENTS.

The General Fund and other Funds, including those held in trust, are invested, besides the amounts mentioned above as covered by land in Atlanta, Chattanooga, etc. (and paying income), by mortgages ($91,600 00), annuities in trust of Massachusetts Hospital Life Insurance Company, notes receivable, and deposits in banks, as follows : —

AMOUNT	NAME OF SECURITY	COST	MARKET VALUE
$25,000	Ottumwa, Cedar Falls, & St. Paul R.R. bonds	$25,037.50	$26,500
16,500	Chicago, Burlington, & Quincy R.R. bonds	16,329.30	16,665
11,000	Atchison, Top. & S. F. bonds (Trustees certificates)	8,009.43	6,912
10,000	Fitchburg R.R. bonds	10,045.00	10,100
6,000	Chicago, Burlington, & Northern R.R. bonds	6,130.00	6,120
5,000	Chicago Junction R.R. & Union Stock Yard bonds	5,300.00	5,300
5,000	City of Keene, N. H., bonds	5,187 50	5,150
3,000	Chicago & West Michigan R.R. bonds	2,880.00	1,890
2,000	Republican Valley R.R. bonds	2,077.50	2,080
1,000	Kansas City, Fort Scott, & Memphis R.R. bonds	1,015.00	940
158 shrs	Boston & Albany R.R. stock	21,059.13	33,022
39 "	Chicago, Burlington & Quincy R.R. stock	4,479.50	3,159
25 "	Vermont & Massachusetts R.R. stock	3,150.00	3,750
18 "	Northern R.R., N. H. stock	2,311.00	2,808
18 "	Fitchburg R.R. stock	1,530.00	1,692
17 "	New York, Lackawanna, & Western R.R. stock	1,870.00	2,703
10 "	Old Colony R.R. stock	1,800.00	1,780
44 "	Second National Bank, Boston	8,185.00	7,942
25 "	Third National Bank, Boston	2,681.25	2,200
25 "	Atlantic National Bank, Boston	3,300.25	2,875
25 "	National Bank of Commerce, Providence	1,350.00	1,204
23 "	Merchants' National Bank, Boston	3,628.25	3,496
15 "	First National Bank, Worcester	2,925.00	2,625
10 "	Tremont National Bank, Boston	1,042.50	970
4 "	National Union Bank, Boston	544.00	532
		$141,867.11	$152,325

OBJECTS OF FUNDS.

The General Fund is unrestricted, both as to principal and income. Of all other funds the income only can be used. The income of the Penhallow, C. T. Thayer, Faulkner, Hazeltine, Conant, William H. Fogg, Frothingham, No. 1, Isaac Sweetser, Grindall Reynolds, Ingersoll, Whitney, and Sawyer Funds, is for general purposes; of the Hayward Fund, for foreign missions; Perkins, for aiding theological students; Kendall, New England societies; King, preachers of New England and Western societies; Whipple, small societies in any part of the country; Publication and Thomas, for publishing books, etc.; Bigelow, for support of Liberal Christianity in Natick, Mass.; Frothingham, No. 2, for education of the colored people; Buckminster Brown, for aiding feeble societies and distributing books. The income of the Lienow Trust Fund is paid to the Benevolent Fraternity of Churches, Boston, Mass.; and the Smith Education Fund is for the education of young men when its principal shall reach the sum of $20,000.

TRIAL BALANCE, APRIL 30, 1896.

Dr.		Cr.	
Cash	$1,288.24	Stock	$189,512.11
Merchandise	9,247.27	General Fund	47,371.56
Unitarian Building Estate	200,000.00	Hayward Fund	23,000.00
Investment General Fund	47,371.56	Perkins Fund	10,210.00
Investment Hayward Fund	23,000.00	Kendall Fund	2,566.37
Investment Perkins Fund	10,210.00	King Fund	10,000.00
Investment Kendall Fund	2,566.37	Penhallow Fund	5,187.50
Investment King Fund	10,000.00	C. T. Thayer Fund	5,000.00
Investment Penhallow Fund	5,187.50	Whipple Fund	8,955.77
Investment C. T. Thayer Fund	5,000.00	Faulkner Fund	5,000.00
Investment Whipple Fund	8,955.77	Hazeltine Fund	5,000.00
Investment Faulkner Fund	5,000.00	Lienow Trust Fund	5,205.90
Investment Hazeltine Fund	5,000.00	Publication Fund	1,200.00
Investment Lienow Trust Fund	5,205.90	Bigelow Fund	3,000.00
Investment Publication Fund	1,200.00	Smith Education Fund	4,119.97
Investment Bigelow Fund	2,700.00	Conant Fund	5,000.00
Investment Smith Education Fund	4,119.97	Wm. H. Fogg Memorial Fund	19,028.75
Investment Conant Fund	5,000.00	Thomas Fund	2,497.20
Investment Wm. H. Fogg Memorial Fund	14,845.00	Frothingham Fund, No. 1	5,000.00
Investment Thomas Fund	2,497.20	Frothingham Fund, No. 2	20,000.00
Investment Frothingham Fund, No. 1	5,000.00	Isaac Sweetser Fund	47,000.00
Investment Frothingham Fund, No. 2	20,000.00	Grindall Reynolds Fund	2,297.00
Investment Isaac Sweetser Fund	47,000.00	Ingersoll Fund	1,000.00
Investment Grindall Reynolds Fund	2,297.00	Special Fund	1,742.81
Investment Ingersoll Fund	1,000.00	Buckminster Brown Fund	5,000.00
Investment Buckminster Brown Fund	5,000.00	Whitney Fund	25,000.00
Investment Whitney Fund	25,000.00	Sawyer Fund	2,000.00
Investment Sawyer Fund	2,000.00	Temporary Loans	8,000.00
Temporary Investment	51,473.92	Church Building Loan Fund	41,747.36
Wilmington Church	2,924.79	Southern and Indian Work	196.35
Wilmington Church Estate	12,861.50	New England States *	11,032.51
Windsor Church Estate	3,000.00	Middle States *	5,390.00
Charles H. Burrage, Trustee	2,500.00	Western States *	9,060.00
Book Accounts	1,683.79	Southern States *	4,150.00
		Pacific Coast *	4,731.50
		Japan Mission *	3,900.00
		Theological Education *	500.00
		Book Accounts	533 12
	$550,135.78		$550,135.78

* Unexpended balance of appropriations.

TREASURER'S STATEMENT.

Dr.

1895. April 30.	To balance, cash on hand		$732.60
1896. April 30.	To amount of receipts on sundry accounts, viz.: —		
	DONATIONS: Amount received from societies and persons, for the general objects of the Association	$53,570.97	
	SOUTHERN AND INDIAN WORK: Amount received for support of Montana Indian School, and for educational work at the South, and from United States Government, in payment for Indian School building, equipment, etc.	4,544.48	58,115.45
	CHURCH BUILDING LOAN FUND:		
	Bequests and donations received	$25,911.19	
	Church loans repaid	12,512.00	
	Interest	356.48	38,779.67
	GENERAL FUND: Amount received from following bequests:		
	Miss Sophia J. Snow, Brunswick, Me.	$5,000.00	
	Mrs. Ann A. E. Tucker, Boston, Mass.	1,000.00	
	Mrs. Martha M. Clapp, Boston, Mass.	300.00	
	J. Story Gerrish, Concord, Mass., additional	85.00	
	Mrs. Penelope T. Comins, Worcester, Mass.	50.00	6,435.00
	WHITNEY FUND: Amount received as an anonymous gift, to be known as the "Whitney Fund," its income only to be used for diffusion of "Unitarian views"		25,000.00
	BUCKMINSTER BROWN FUND: Amount received as bequest of Buckminster Brown, M.D., Boston, Mass., to be invested as a permanent fund, under his name, and income to be used for assistance of "feeble Unitarian churches," and distribution of "Unitarian books"		5,000.00
	SAWYER FUND: Amount received as bequest of Samuel E. Sawyer, Gloucester, Mass., to be invested as a permanent fund, and income used for general purposes of this Association		2,000.00
	INGERSOLL FUND: Amount received as bequest of Miss Caroline H. Ingersoll, Keene, N.H., additional		150.00
	ISAAC SWEETSER FUND: Amount received as bequest of Mrs. Anne M. Sweetser, Boston, Mass., add'l.		1,913.14
	GRINDALL REYNOLDS FUND: Amount received for this fund from First Parish, Concord, Mass., add'l		100.00

Cr.

1896. April 30.	By amount of payments on sundry accounts, viz.: —		
	NEW ENGLAND STATES: Amount expended in this section, for missionary purposes and in aid of feeble societies		$16,750.26
	MIDDLE STATES: Amount expended in this section, for missionary purposes, etc.		7,679.51
	WESTERN STATES: Amount expended in this section, for missionary purposes, etc.		18,672.97
	SOUTHERN STATES: Amount expended in this section, for missionary purposes, etc.		7,542.29
	PACIFIC COAST: Amount expended in this section, for missionary purposes, etc.		8,802.33
	JAPAN MISSION: Amount paid for salary of Rev. Clay MacCauley, and for other expenses of Mission		5,674.93
	THEOLOGICAL EDUCATION: Amount paid to theological students		872.60
	DENOMINATIONAL LITERATURE: Amount paid for copies of "Christian Register," sent to libraries, etc.		461.34
	SOUTHERN AND INDIAN WORK: Amount paid for support of Montana Indian School, to Tuskegee Normal Institute, Calhoun Colored School, etc.		5,758.69
	CHURCH BUILDING LOAN FUND: Amount paid as loans to sundry societies, by direction of the Trustees of this Fund	$7,600.00	
	Amount paid for expenses	46.48	7,646.48
	MERCHANDISE: Amount paid for books, tracts, etc.		10,240.54
	LADIES' COMMISSION: Amount paid for their expenses		120.15
	SALARIES: Amount paid Secretary and Treasurer (less receipts for preaching) and Assistant Secretary		8,773.32
	EXPENSE: Amount paid Clerk, Stenographer, Janitor, and Engineer, and for fuel, expressage, postage, stationery, etc.		7,203.81
	INTEREST: Amount paid as interest on money borrowed		216.38
	INVESTMENT GENERAL FUND: Amount invested on this account		1,957.50
	INVESTMENT HAYWARD FUND: Amount paid on this account		56.00
	INVESTMENT PERKINS FUND: Amount invested on this account		6,030.00
	INVESTMENT KENDALL FUND: Amount invested on this account		1,953.50

CONTRIBUTIONS FROM SOCIETIES.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 30, 1896, with the sums severally paid by them.

Alameda, Cal.	$25.00
Albany, N. Y.	35.00
Alton, Ill.	106.00
Andover, N. H.	29.00
Andover, North, Mass.	63.00
Ann Arbor, Mich.	50.00
Arcadia, Wis.	10.25
Arlington, Mass.	228.00
Ashby, Mass.	49.00
Asheville, N. C.	10.75
Athol, Mass.	
First Cong'l Church	20.00
Second Unitarian Society	40.00
Atlanta, Ga.	10.00
Augusta, Me.	63.00
Ayer, Mass.	17.00
Baltimore, Md.	100.00
Bangor, Me.	250.00
Barnstable, Mass.	37.02
Barre, Mass.	58.50
Bath, N. H.	5.00
Belfast, Me.	48.00
Belmont, Mass.	135.00
Berlin, Mass.	20.00
Bernardston, Mass.	29.50
Billerica, Mass.	126.75
Bolton, Mass.	18.00
Boston, Mass.	
First Parish of Dorchester	1,100.00
First Church in Boston	1,611.00
First Religious Society in Roxbury	550.50
Second Church	1,300.67
King's Chapel	1,133.23
First Parish, West Roxbury	75.00
Arlington Street Church	5,882.89
First Parish of Brighton	158.10
First Congregational Society of Jamaica Plain	1,055.00
Third Religious Society in Dorchester	105.00
Harvard Church in Charlestown	72.90
Hawes Unitarian Cong'l Church, South Boston	109.86
South Cong'l Church	2,000.00
Church of the Disciples	1,310.10
Church of Our Father, East Boston	15.58
All Souls' Unit. Church, Roxbury	141.61
Christ Church, Dorchester	52.00
Unity Church, So. Boston	8.00
Church of the Unity	100.00
Church of the Unity, Neponset	50.00
New South Church	55.00
Norfolk Unitarian Church	10.00
Unitarian Church of Roslindale	16.69
Brattleboro, Vt.	70.00
Brewster, Mass.	20.00
Bridgewater, East, Mass.	$67.00
Bridgewater, West, Mass.	40.00
Brookline, Mass.	672.32
Brooklyn, Conn.	20.00
Brooklyn, N. Y.	
First Unitarian Society	1,000.00
Second Unitarian Society	350.00
Third Unitarian Society	140.00
Buffalo, N. Y.	500.00
Burlington, Vt.	303.90
Cambridge, Mass.	
First Parish	1,274.85
Third Congregational Soc'y	139.43
Camden, N. J.	26.25
Canon City, Col.	5.00
Canton, Mass.	100.00
Carlisle, Mass.	5.00
Charleston, S. C.	47.05
Charlestown, N. H.	17.30
Chattanooga, Tenn.	2.65
Chelmsford, Mass.	45.00
Chelsea, Mass.	10.00
Chicago, Ill.	
First Unitarian Society	25.00
Unity Church	792.00
All Souls' Church	35.00
Chicopee, Mass.	36.35
Cincinnati, Ohio	
Unity Church	20.64
Cleveland, Ohio	25.00
Clinton, Mass.	55.78
Concord, Mass.	721.50
Concord, N. H.	290.00
Dedham, Mass.	433.25
Dedham, West, Mass.	23.04
Dighton, Mass.	6.23
Dover, Mass.	10.00
Dover, N. H.	11.88
Dublin, N. H.	38 00
Duxbury, Mass.	11.00
Easton, North, Mass.	125.70
Eastport, Me.	25.00
Ellsworth, Me.	5.00
Exeter, N. H.	50.00
Fairhaven, Mass.	16.80
Fall River, Mass.	217.55
Farmington, Me.	21.00
Fitchburg, Mass.	309.50
Framingham, Mass.	156.25
Francestown, N. H.	9.20
Franklin, N. H.	28.00
Gardner, Mass.	16.10
Geneseo, Ill.	12.00
Geneva, Ill.	10.00
Gloucester, Mass.	55.45
Grafton, Mass.	20.00
Greeley, Col.	6.91
Greenfield, Mass.	125.00
Greenwood, Wis.	2.50
Groton, Mass.	53.00
Hampton Falls, N. H.	5.00
Hartford, Conn.	50.00

Harvard, Mass.	$26.00
Haverhill, Mass.	35.00
Helena, Mont.	50.00
Highlands, N. C.	3.00
Hingham, Mass.	
First Parish	199.85
Second Parish	25.00
Third Cong'l Society	108.05
Holyoke, Mass.	25.00
Hopedale, Mass.	387.57
Houlton, Me.	26.25
Hubbardston, Mass.	17.00
Hudson, Mass.	55.00
Hyde Park, Mass.	70.00
Iowa City, Iowa	25.00
Ithaca, N. Y.	50.00
Jackson, Mich.	30.00
Keene, N. H.	500.00
Kennebunk, Me.	100.00
Kingston, Mass.	74.00
Lancaster, Mass.	100.00
Lancaster, N. H.	3.00
Lawrence, Kan.	17.25
Lawrence, Mass.	100.25
Lebanon, N. H.	17.00
Leicester, Mass.	65.50
Leominster, Mass.	75.00
Lexington, Mass.	238.67
Lincoln, Mass.	10.00
Littleton, Mass.	100.00
Littleton, N. H.	3.00
Los Angeles, Cal.	80.22
Louisville, Ky.	19.00
Lowell, Mass.	350.00
Lynn, Mass.	175.92
Madelia, Minn.	12.50
Madison, Wis.	50.00
Malden, Mass.	45.00
Manchester, N. H.	125.00
Marblehead, Mass.	17.00
Marietta, Ohio	10.00
Marlboro', Mass.	75.00
Marshfield, Mass.	
Grace Chapel	20.00
Meadville, Penn.	93.11
Medfield, Mass.	50.50
Medford, Mass.	200.00
Mendon, Mass.	14.25
Middleboro', Mass.	10.00
Milford, N. H.	18.57
Millbury, Mass.	21.00
Milton, Mass.	542.00
Milwaukee, Wis.	80.00
Minneapolis, Minn.	
Free Christian Church	20.00
Montpelier, Vt.	150.00
Montague, Mass.	
Turner's Falls Society	10.00
Nantucket, Mass.	30.50
Nashua, N. H.	104.84
Natick, South, Mass.	36.25
Needham, Mass.	30.00
Newburgh, N. Y.	32.52
Newburyport, Mass.	180.02
New Orleans, La.	5.75
Newport, R. I.	181.00
Newton, Mass.	
Channing Religious Society	400.00
Society at West Newton	1,070.06
Society at Newton Centre	25.00
New York, N. Y.	
Church of All Souls	$500.00
Church of the Messiah	640.65
Unity Congregational Society	50.00
Northboro', Mass.	43.00
Northfield, Mass.	12.53
Norton, Mass.	10.00
Norwell, Mass.	42.50
Oakland, Cal.	100.00
Oklahoma, I. T.	5.00
Orange, N. J.	108.57
Passaic, N. J.	10.00
Peabody, Mass.	50.00
Pembroke, Mass.	8.00
Pepperell, Mass.	10.00
Peterboro' N. H.	25.00
Petersham, Mass.	50.40
Philadelphia, Penn.	
First Unitarian Church	250.00
Unitarian Society of Germantown	388.00
Spring Garden Unitarian Society	70.00
Pittsburgh, Penn.	15.00
Plainfield, N. J.	26.40
Plymouth, Mass.	72.11
Portland, Me.	
First Parish	207.00
Portland, Ore.	125.00
Portsmouth, N. H.	354.00
Providence, R. I.	
First Congregational Church	1,005.07
Westminster Cong'l Society	100.00
Quincy, Mass.	166.00
Randolph, Mass.	9.70
Reading, Mass.	20.00
Revere, Mass.	
First Unitarian Society	10.00
Rochester, N. Y.	75.00
Rockland, Mass.	10.12
Rowe, Mass.	10.00
Rutherford, N. J.	17.50
Saco, Me.	51.00
St. Paul, Minn.	33.41
Salem, Mass.	
First Congregational Soc'y	179.00
Second Church	56.10
North Society	508.00
Barton Square Society	63.93
Salt Lake City, Utah	25.00
San Diego, Cal.	10.00
Sandwich, Mass.	10.00
San Francisco, Cal.	
First Unitarian Society	395.00
Second Unitarian Society	25.00
Santa Barbara, Cal.	55.00
Santa Maria, Cal.	10.00
Scituate, Mass.	10.00
Seattle, Wash.	20.00
Sharon, Mass.	7.05
Shelbyville, Ill.	
Liberal Christian Church	4.00
Jordan Church	4.00
Sherborn, Mass.	15.00
Sioux City, Iowa	10.00
Somerville, Mass.	250.00
Spokane Falls, Wash.	10.00
Springfield, Mass.	471.09
Stoneham, Mass.	50.00
Stow, Mass.	17.00

Sturbridge, Mass.	$7.00
Sturgis, Mich.	4.00
Syracuse, N. Y.	120.00
Taunton, Mass.	311.15
Templeton, Mass.	55.00
Tiverton, R. I.	10.00
Toledo, Ohio.	20.00
Topeka, Kan.	17.50
Trenton, N. Y.	40.00
Tyngsboro', Mass.	25.00
Uxbridge, Mass.	24.10
Vineland, N. J.	11.00
Walpole, Mass.	30.00
Walpole, N. H.	33.00
Waltham, Mass.	300.00
Ware, Mass.	10.00
Warwick, Mass.	10.00
Washington, D. C.	265.07
Watertown, Mass.	30.37
Waterville, Me.	25.00
Waverly, Mass.	5.00
Wellesley Hills, Mass.	51.50
Weston, Mass.	442 50
Weymouth, East, Mass.	5.00
Whitman, Mass.	15.66
Wilmington, Del.	100.00
Wilton, N. H.	
First Congregational Society	20.00
Society at East Wilton	30.00
Winchendon, Mass.	$110.00
Winchester, Mass.	77.00
Windsor, Vt.	18.25
Woburn, Mass.	127.00
Worcester, Mass.	
Second Parish	902.00
Church of the Unity	544.21
South Unitarian Society	29.03
Yarmouth, Me.	26.00
Yonkers, N. Y.	38.40

The following contributions were intended for the year ending April 30, but payment was necessarily delayed until after that date: —

Barker, Wis.	$5.00
Brockton, Mass.	43.00
Cincinnati, Ohio.	
First Congregational Church	135.00
Presque Isle, Me.	5.06
Providence, R. I.	
Olney Street Cong'l Society	50.00
St. Louis, Mo.	
Church of the Messiah	117.75
Winnipeg, Man.	10.00

APPROPRIATIONS FOR THE YEAR ENDING APRIL 30, 1896.

Societies.

Alameda, Cal.	$250.00
Albany, N. Y.	1,500.00
Andover, N. H.	125.00
Ann Arbor, Mich.	1,200.00
Athol, Mass.	
First Cong'l Church	200.00
Atlanta, Ga.	600.00
Austin, Texas	500.00
Baraboo, Wis.	150.00
Bath, N. H.	150.00
Bedford, Mass.	250.00
Berkeley, Cal.	500.00
Brooklyn, Conn.	150.00
Carthage, Mo.	400.00
Castine, Me.	150.00
Cincinnati, Ohio	
Unity Church	150.00
Colorado Springs, Col.	400.00
Des Moines, Iowa	300.00
Dover, N. H.	300.00
Duluth, Minn.	500.00
Exeter, N. H.	250.00
Fargo, N. D.	400.00
Farmington, Me.	400.00
Francestown, N. H.	250.00
Gardner, Mass.	100.00
Great Falls, Mont.	200.00
Hamilton, Canada	500.00
Helena, Mont.	800.00
Holyoke, Mass.	$200.00
Ithaca, N. Y.	1,500.00
Lancaster, N. H.	100.00
Lawrence, Kan.	500.00
Littleton, N. H.	200.00
Madison, Wis.	600.00
Marshfield, Mass.	
Marshfield Hills	50.00
McMillin, Wash.	100.00
Melrose Highlands, Mass.	200.00
Memphis, Tenn.	700.00
Mendon, Mass	100.00
Middleboro', Mass.	300.00
Millbury, Mass.	150.00
Minneapolis, Minn.	
Free Christian Church	800.00
Montague, Mass.	
Second Cong'l Society	50.00
Turner's Falls Society	200.00
Newburgh, N. Y.	400.00
New Orleans, La.	500.00
Ontario, Cal.	200.00
Passaic, N. J.	300.00
Pembroke, Mass.	100.00
Pittsburgh, Penn.	300.00
Pittsfield, Mass.	1,000.00
Plainfield, N. J.	500.00
Pomona, Cal.	250.00
Presque Isle, Me.	300.00

Providence, R. I.	
Fourth Unitarian Society	$300.00
Puyallup, Wash.	300.00
Redlands, Cal.	250.00
Richmond, Va.	500.00
Rochester, N. H.	500.00
Rockland, Mass.	175.00
Rowe, Mass.	150.00
St. Cloud, Minn.	200.00
St. Joseph, Mo.	340.00
Salem, Ore.	300.00
Salt Lake City, Utah	800.00
San Antonio, Tex.	250.00
San Diego, Cal.	600.00
Sandwich, Mass.	150 00
San José, Cal.	750.00
Santa Maria, Cal.	300.00
Seattle, Wash.	600.00
Spokane, Wash.	$350.00
Stockton, Cal.	400.00
Sturgis, Mich.	200.00
Tiverton, R. I.	600.00
Topeka, Kan.	400.00
Trenton, N. Y.	300.00
Tyngsboro, Mass.	125.00
Vineland, N. J.	300.00
Warwick, Mass.	150.00
Whitman, Mass.	200.00
Windsor, Vt.	225.00
Winona, Minn.	400.00
Winthrop, Mass.	200.00
Wolfeboro', N. H.	300.00
Worcester, Mass.	
South Unitarian Society	600.00
Yarmouth, Me.	250.00

Salaries and Allowances to Superintendents, Missionaries, etc.

Rev. Joseph L. Andrew, South Dakota	$150.00
" Wayland L. Beers, Union Springs, N.Y.	150.00
" John A. Bevington, Barnstable and vicinity, Mass.	300.00
" George L. Chaney, Superintendent for the South	2,500.00
" George W. Cooke, Agent for Unity Clubs, etc.	300.00
" Fitz C. Davis, Neillsville, etc., Wis.	200.00
" Jasper L. Douthit, Shelbyville, Ill.	500.00
" Trowbridge B. Forbush, Superintendent for the West	3,000.00
" Samuel R. Free, Willimantic, Conn.	500.00
" John B. Green, St. John, N B.	1,200.00
" Napoleon S. Hoagland, Green Harbor, Marshfield, Mass.	200.00
" Clay MacCauley, Japan	2,500.00
" Daniel W. Morehouse, Superintendent for Middle States and Canada (other half from Conference)	1,250.00
" Amandus H. Norman, Fargo, N. Dak.	50.00
" T. Grafton Owen, Arcadia and Neillsville, Wis.	400 00
" Charles H. Rogers, Oklahoma City, O. T., etc.	150.00
" Magnus J. Skaptason, Winnipeg, Man.	800.00
" Walter A. Taylor, Jackson, Mich.	200.00
" Walter S. Vail, Wichita, Kan.	500.00
" Charles W. Wendté, Superintendent for Pacific Coast	2,000.00
" Henry A. Westall, Asheville, N. C., Knoxville, Tenn., &c.	700 00
" D. Munro Wilson, Superintendent for New England	2,500.00

Other Missionary Appropriations.

Work in New England, under direction of Superintendent	600.00
" " Middle States, under direction of Superintendent	400.00
" " Southern States, under direction of Superintendent	200.00
" " Western States, under direction of Superintendent	665.00
" " Oregon, under direction of Superintendent	150.00
Towards expense of Pacific Coast Headquarters, San Francisco, Cal.	250.00
Building Fund of Church of the Messiah, St. John, N. B.	700.00
Unitarian Exhibit at Atlanta Exposition	100.00

CHURCH BUILDING LOAN FUND.

Receipts.

Cash on hand May 1, 1895		$10,614.17
Repayments of Loans		12,512.00
Interest		356.48
Donations: —		
First Church, Boston, Mass.	$390.00	
All Souls' Church, Chicago, Ill.	20.00	
First Unitarian Society, Madison, Wis.	50.00	
First Congregational Society, Providence, R. I.	100.00	
Bequest of Ira P. Farrington, Portland, Me.	20,000.00	
Bequest of Mrs. Mary B. Emmons, Boston, Mass.	5,351.19	25,911.19
		$49,393.84

Expenditures.

Loans: —		
Ithaca, N. Y.	$4,000.00	
Rochester, N. H.	2,000.00	
St. Anthony Park, Minn.	600.00	
St. John, N. B.	500.00	
Sandwich, Mass.	500.00	
		7,600.00
Legal Expenses	$25.00	
Other Expenses	21.48	
		46.48
		$7,646 48
Cash on hand April 30, 1896		41,747.36
		$49,393.84

PROPERTY OF CHURCH BUILDING LOAN FUND.

Cash on hand		$41,747.36
Loans to churches:—		
Alameda, Cal.	$1,600.00	
Allston (Boston), Mass.	2,700.00	
Bath, N. H.	300.00	
Beachmont, Mass.	150.00	
Beatrice, Neb.	900.00	
Chattanooga, Tenn.	2,100.00	
Colorado Springs, Col.	2,800.00	
Decorah, Iowa	500.00	
Des Moines, Iowa	1,800.00	
Duluth, Minn.	300.00	
Fargo, N. D.	2,400.00	
Gardner, Mass.	400.00	
Grand Rapids, Mich.	1,150.00	
Hamilton, Ont.	1,400.00	
Harlem, New York, N. Y.	12,750.00	
Holyoke, Mass.	2,000.00	
Houlton, Me.	1,000.00	
Ithaca, N. Y.	4,000.00	
La Porte, Ind.	700.00	
Middleboro', Mass.	1,500.00	
Midland, Mich.	600.00	
Millbury, Mass.	500.00	
Minneapolis, Minn.	3,650.00	
Moline, Ill.	1,400.00	
Neillsville, Wis.	1,040.00	
Oklahoma City, O. T.	498.00	
Olympia, Wash.	3,150.00	
Omaha, Neb.	5,200.00	
Orange, N. J.	4,500.00	
Pepperell, Mass.	400.00	
Perry, Iowa	900.00	
Pittsfield, Mass.	3,000.00	
Pomona, Cal.	2,250.00	
Presque Isle, Me.	150.00	
Puyallup, Wash.	1,156.25	
Randolph, Mass.	2,800.00	
Rochester, N. H.	2,000.00	
Rockland, Mass.	900.00	
Rutherford, N. J.	2,400.00	
St. Anthony Park, Minn.	600.00	
St. Cloud, Minn.	2,400.00	
St. John, N. B.	2,000.00	
St. Joseph, Mo.	3,060.00	
Salem, Ore.	900.00	
Sandwich, Mass.	440.00	
Santa Barbara, Cal.	1,800.00	
Seattle, Wash.	900.00	
Sioux Falls, S. D.	2,000.00	
Spokane, Wash.	885.00	
Toledo, Ohio	3,200.00	
Topeka, Kan.	700.00	
Whitman, Mass.	600.00	
Winona, Minn.	800.00	
Winthrop, Mass.	450.00	
Wolfeboro', N. H.	600.00	98,279.25
		$140,026.61

FORM OF BEQUEST.

I give and bequeath to the AMERICAN UNITARIAN ASSOCIATION, *a Corporation established by law in the State of Massachusetts, the sum of*
dollars.

The above is the simple form requisite in making a legacy for the furtherance of our missionary work.

Any further information which may be desired can be obtained by applying to the Secretary at his office, 25 Beacon Street.

SEVENTY-SECOND

OF THE

ERICAN UNITARIAN ASSOCIA

WITH THE

Annual Report of the Board of Directors;

ALSO

REPORT OF THE CHURCH BUILDING LOAN FUND

WITH THE

TREASURER'S REPORT FOR THE YEAR ENDING APRIL 30, 1897.

BOSTON:
AMERICAN UNITARIAN ASSOCIATION
1897.

CONTENTS.

University Press: John Wilson and Son, Cambridge.

SEVENTY-SECOND ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION.

THE Seventy-second Annual Meeting of the AMERICAN UNITARIAN ASSOCIATION was held on Tuesday, May 25, in Tremont Temple. The Association was called to order at 9.45 A.M., by the Vice-President, Mr. HORACE G. WADLIN. Prayer was offered by Rev. CARLTON A. STAPLES.

An order of business was, on motion, adopted. The reading of the last records was dispensed with.

Mr. WADLIN welcomed the delegates in the following words: —

In the absence of your President, Hon. JOHN D. LONG, who is detained by business in connection with the Annapolis Naval Academy, it once more becomes my pleasant duty to welcome you to your Annual Meeting.

The past year has not been particularly eventful; and yet it seems to me worthy of note that, at a time when we are passing through the valley of the shadow of death in the business and industrial world, your financial resources have suffered little. If receipts have decreased, expenses have also been reduced; and the details of financial management were never upon a more satisfactory basis. You will find the figures in print in the report of your Treasurer. I trust you will carefully read it. I sometimes think that in our religious enterprises we have only a general idea of financial matters. We are apt to overlook these details. The unrighteous do not so; and it would be well, and perhaps inspire us with more courage and deeper interest and confidence in our work, if we would familiarize ourselves as much as possible with the items of expenditure which, in their larger relations, occupy so much of the thought and time of your Direc-

tors, and which, to a degree, represent the mission work of the denomination.

Underneath the figures, of course, is the living spirit that is more important; but it is also true that the figures themselves are used as a measure of the strength of the denomination. You know that our church extension work cannot proceed unless supported by the funds your generosity places in the hands of the executive body; and it is by church extension and the activity displayed in mission work that Unitarianism is often measured by those who watch what we are doing.

You and I know that there is a more accurate measure. We are not unmindful of the deeper spiritual life beneath. This is not, and never has been, a church-building body. Its mission is, perhaps, different. And, though critics may say, as they sometimes do, that Unitarianism is dead or dying, we, who are at the heart of it, know that to be very far from true; that it was never so much alive, possibly, as to-day. It used to be a protest. It is now, we trust, a vital faith.

One reason for the apparently small stir it makes is that the general religious body has become leavened by the spiritual truths for which we especially contend. A candle throws its little beam through the darkness, and seems an important luminary; but as the sun rises in its glory the candle is put out. It is somewhat so with our work. There are evidences of this on every hand; I need not mention them. It has sometimes seemed, for the moment, that the religious world was being rent in twain over the discussion of the literal truth of the story of Jonah and the whale or some other equally remote and incidental question with which Unitarians are not particularly concerned. But, notwithstanding the stir such discussions create, or the prominence they assume in the secular or religious press, it is nevertheless true that earnest souls in every denomination are to-day little interested in them. Men of good will everywhere are now seeking for harmony, peace, religious unity; seeking for a higher spiritual life, for the embodiment and manifestation in human activity of the essential spirit of Christianity. To this we say Amen. It is this which is and always has been our especial aim. If we are compared with other denominations as to church building, we may easily be outranked. God grant that in the other direction it may not be so! It is to the fostering of the higher life that we

especially consecrate ourselves, as a denomination, — a life whose fervor was never more needed in the hearts of men than now. Toward its more perfect working we hopefully look forward.

The report of the Nominating Committee was presented by the Chairman, Rev. CHARLES G. AMES, D.D., who stated that the request of the Southern Conference to have a representative on the Board of Directors was received after the list of nominees was in print. The report was adopted; and a committee of five was appointed by the Chair to distribute, receive, and count ballots, — Messrs. VARNEY, DAY, FIELD, BYGRAVE, and HARWOOD.

Rev. EDWARD E. HALE, D.D., moved that the Association should adjourn at twelve o'clock, to go to the Old South Meeting-house, to assist at the last crusade against Mohammed and his power, and against the Turk in general, as the head of Islamism, — perhaps the last opportunity of sending bread to the victims of the anti-crusade of the Crescent, which seems to be in the ascendant just now. Dr. Hale's motion was seconded, and unanimously adopted.

Mr. GEORGE W. STONE, Treasurer, presented his report in print, with the following remarks: —

For several years past (since 1882) the expenditures have exceeded the income, such excesses varying in amount from $7,000 to $37,000. This year the receipts exceed the expenditures $6,034.20; or, to state the situation more clearly, our excess of receipts over expenditures enabled us to pay all our arrearages from past years except $3,110. From this we are entitled to deduct $1,300 for payments to the guarantee fund since our books for the year were closed. We are justified in doing this from the fact that this fund was subscribed for this very purpose; namely, to cancel these arrearages. This leaves us only $1,810 arrearages, which will disappear this year, undoubtedly, under the working of measures already in operation. Surely this is a matter for hearty congratulation. It should be understood that the new "Budget Plan" goes into operation this year, beginning May 1; and under its working it is believed that arrearages will not occur.

The estimated income is regarded as safe; and it is not only hoped, but it is expected, that the churches will raise their contributions to a sum that will enable us to extend and increase our work, thus giving employment to the men who are waiting for the missionary work to be resumed with power and efficiency.

The expenditures in the various departments during the past year have been as follows: —

New England	$13,893.98
Middle States	7,122.80
Western States	12,199.27
Southern States	4,912.59
Pacific Coast	6,333.33
Foreign Missions	6,423.30
Theological Education	567.08
Denominational Literature	602.59
Work among Colored People in the South	1,016.00
Expressage, Postage, Stationery	2,239.07
Expenses at Building, 25 Beacon Street	3,187.02
Salaries of Officers	9,500.00
Salaries of Clerk and Stenographer	1,536.00
Interest paid on Borrowed Money	654.72
Ladies' Commission	86.99
	$70,274.74

It will be noticed that merchandise or the book-room business is not included in the showing. The merchandise items in the audited report show merely how much has been expended for books during the year and how much has been received from the sale of books, no account being taken of the stock on hand; therefore no showing of profits is made. As a matter of fact, the profits on the sale of books this year is $1,847.12. There are other points in the report that it will be well to mention, so that incorrect impressions may not be made. A number of the bequests that have been made specify the purposes to which the income from the fund should be devoted. In such cases, of course, no discretion is allowable except as to the manner of its application. In other cases the use of the term "expenses" is necessarily somewhat misleading. Very many items are included under the general term of "expenses" that, if the book-keeping could be more elaborate, would go to some of the missionary or other accounts. It seems to be impracticable to alter very much at present the methods of our accounts; but this ought to be said,

— that the work of the Association cannot be carried on efficiently with any further reduction of expenses, and it is also important to know that very much more work can be done with the present working force, with a very trifling addition to expenses.

But the additional work demands additional resources; and the application of what seems to be good sense to the situation suggests that the next step that should be taken is to increase the income, and thus add to the volume of business to be transacted. To reduce the cost of present facilities would be to lose more than would be gained. The right thing to do is to increase the work. With the finances of the Association on a sound and safe basis as they are to-day, with business rules in force in all the details of our work, with the "Budget Plan" to enable us to control the expenditures and adjust them to income, every man who is looking for a place to put his money where it will help humanity and do the greatest possible amount of good ought to feel that the place he is looking for is in our denominational treasury.

It is not seemly to boast; but if the paragraphs that are floating around in the newspapers to-day are trustworthy, the directors of this Association have accomplished an unusual feat during the past few years, — namely, while other denominational treasuries have been emptied and debts have been piled mountain high, we have steadily adjusted our expenditures to our income, and have no debt unprovided for at the close of the fiscal year.

The report was unanimously adopted.

The report of the Directors was read by the Secretary, Rev. George Batchelor.

Rev. John P. Forbes, of Taunton, moved the adoption of the report in the following words: —

I wish to catch the tone of the report as embodied in the closing paragraph, and make an appeal to you for loyalty to the principles for which we stand. Our American Unitarian Association is our executive right arm. It is the organization to which we contribute our money in order that our principles may be maintained, our literature distributed, our message sent to the world. The missionary purpose is the most important purpose of our Association. Now, the question faces us to-day, Are

we giving to the Association the moral and financial support which it deserves, — the support which, when we consider the value of our principles and our financial resources, we ought to give? I think that question must be answered in the negative. If we had a mighty, vital, living faith in our gospel and in the necessity for its work in the world, we should give more freely of what we have and of what we are.

The Association stands for organization, — an orderly, consistent, coherent work. What is the reason, with a clear understanding of its purpose and aims, we do not give to it that support which we ought to give? The answer is summed up in a word: we lack faith in our gospel. We do not believe with mind and heart that it is the living gospel of the living God. We are afraid of organization. We are afraid lest in some way, by some spontaneous movement, we shall be led to indorse something that by and by we shall find we do not believe; that we shall be in some way unmindful of our rights as independent individuals in a religious movement. Now, this condition of things weakens our faith. Let it be the duty of any one man to call together a company of Unitarian ministers for a meeting, and perhaps five will start at his word, and fifty or sixty will come dragging along after. They are not to be easily led by any man. They propose to assert their rights, and come in late. I sometimes think that if the gates of the other world were to swing wide open to all Unitarian ministers, and word came that it was time to go in, only a few would start; the majority would continue to stand outside, and discuss questions of locality and climate, or one thing or another.

Even texts of Scripture are used in strange ways to serve this feeling of independence. One of our loyal workers told me of a certain church over whose pulpit are the words, "Where the spirit of the Lord is, there is liberty," and said, "Some of the people of the congregation think that means liberty to do as you please." It has always been so in our body. But the moral, the intellectual, the religious life can no more subsist on liberty than the body can subsist on perfume. There must be liberty to do something, to get somewhere, to make some impression in the name of truth on the world. That is what liberty is for.

Now, I ask if just the present time is not the best time we have ever had for determined action and organization for the things in

which we believe? For many years we tried to find a statement to which we could all subscribe. We found that in our last Saratoga Conference; and you remember what enthusiasm it created, — how our hearts beat as one when that statement of love to God and love to man was made. Now, what have we done with that statement? Have we used it in such a way as to make an impression on the world adequate to the opportunity which we have had? I say, No, we have not. Why? Because we have not had faith in our gospel.

I want now to speak about one or two tendencies that seem to me wrong.

There are men of culture and undoubted high purpose who make the deliberate statement that our Unitarian gospel is from the foundation of the world a gospel for the cultured few, — for the few who are able to appreciate it as a philosophy of religion. Now, I believe that statement to be not only false, but mischief-working. If I really believed that our whole movement stood simply for a philosophy of religion, instead of a living, vital gospel of love to God and love to man, I would resign from the ministry to-morrow. Undoubtedly we have a philosophy of religion; we must have that. Any movement that has vital power must have its philosophy; but unless the philosophy of religion blossom out into a living message, it is of very little value to the world. The idea that our gospel is not a gospel for the whole world is something that has grown up out of our self-conceit. Have we not felt, a good many of us, — I admit some such feeling myself, — that the Methodists and Baptists and certain other denominations could deal pretty well with masses of men, but that we do have a fine, high, sweet, exclusive philosophy of things that it is quite safe to hold to? Are n't we doing that worst of all things, really setting up an aristocracy in religion? Are n't we saying to the world, We have nothing for you unless you are philosophers? But when men become philosophers they may choose some other way than ours. Unless we have coherence, central, vital power, we shall have no more strength to hold the philosopher than the boor.

It is this idea that is discouraging. It is a dreadful thing not to have a living faith in the thing for which you are standing. Why not give up analyzing and philosophizing, and say we have a few practical truths, and go before the world and preach them,

face to face, mind to mind, and eye to eye? And if there be the truth of God in our message it will make its way.

One thing more. There are too many who say that liberal Orthodoxy is doing our work for us, and we have nothing to do but to fall into a thoroughly respectable and conventional state of decay. Why, friends, if we have any truth, it is just as true to-day as ever it was; and if liberal Orthodoxy has come into the field that we occupy, is that any reason why we should draw back? There is all the more reason why we should go forward, and do the work, if possible, in a better way than liberal Orthodoxy can do it. Is there any reason why, because a great general is developed in the life of a nation, the common soldier should sit down behind a tree and give over his duty? It seems to me this is an excuse for not working, not a reason.

The thing for us to do is to go back to our parishes with the determination that we will take all the means at hand and use them to the best advantage. I do not believe the American Unitarian Association is a perfect organization; no doubt there is room for improvement in the administration of its affairs; but it has done a great work during the past year in putting itself right before the world as a business organization, and we have reason to be proud of it. The thing for us to say to our executive right arm is: We know you cannot do your duty unless you are fed by the vital current that comes from the heart, and we pledge our interest, our contributions, and our ability to your support. Let us have enthusiasm to overcome obstacles, to do our work, and proclaim our message to a waiting world.

Mr. President, I move the adoption of the report.

The motion to adopt the report of the Directors was seconded by JAMES O. LYFORD, Esq., of Concord, N. H., who said: —

The pith of the report is in the sentence that if we deserve to succeed we shall succeed. Some members of the Broadway Tabernacle in New York were discussing, the other day, the qualifications of some one they had called from Chicago to supply the pulpit, and an outsider asked what salary they would pay him. The reply was: "We will pay him what he earns. If he earns ten thousand dollars, we shall pay him that. If he earns *twenty* thousand dollars, we shall pay him that. There is no

limit except his capacity." That is a plain business way of dealing with matters. It is one way of saying that in this life we get about what we deserve. It is true we are handicapped somewhat by our environment, and the full measure of our success is when we are able to overcome our surroundings and triumph in spite of them.

A century or more ago it was no credit to a minister to have a good-sized congregation. The spiritual law and the statute law stepped in together, and forced people to go to church. Where the spiritual law failed, with its terrors of the hereafter, the officers of the statute law compelled speedy action. Then, again, men went to church because they had no other place to go, or because it was more entertaining at church than sitting at home alone and looking into the fireplace. To-day the minister is brought into competition with the brightest intellects of the literary profession. In the bustle and activity of our life the man of active affairs longs for Sunday, — for its quiet and its rest. He has his miscellaneous reading, his newspaper, his illustrated magazine, with the price brought within the reach of all; he has his own library or a public library; and a sermon must be pretty good, it must have something in it worth hearing, to draw him from his fireside.

The minister is called upon to re-dress old truths; and the measure of his success is his ability to interest his audience The preaching must be adapted to the changed conditions of the times.

But there is no novelty in Unitarian preaching. Other denominations are competing with us in liberality of thought and action. The old creeds are merely heirlooms in the family. The other denominations are not living to-day on their ancestry. If the Methodists, the Baptists, the Episcopalians are getting success, it is because they deserve it. The Unitarians have won a great victory; but they did not do it on smooth waters and under bright skies. Every denomination that succeeds does so because its individual members feel their share of responsibility. In the State of New Hampshire we have had royal political battles for thirty years. The voters are divided pretty evenly between the two parties, and there is only a margin of a few hundreds out of a total of eighty thousand; yet one party has universally won. Why? Because of its magnificent discipline, and because every individual member has felt that upon his exertions depended the victory to be won.

It is so with religious denominations. That denomination which reaches out, which spreads its gospel, is the denomination that impresses upon its followers that upon their individual effort depends success.

The same avenues are open to all denominations at the present time. Other denominations are adapting their spiritual food to the palates of their followers; and if we are to grow, we must come to the same plane with them. If churches are of any benefit, then the Unitarian Church ought to be of the greatest benefit of all. We claim that we have the truest interpretation of the Master's teaching. We claim that we come the nearest to his simple faith. He spread his gospel through his own work and that of his disciples; but each had his own part to do.

There is a large congregation of non-church-going people, — larger than all the church-going people combined. This is the field into which all the denominations are reaching to gather these people into their folds. The day is past, owing to the liberalism that has come to other denominations, when we can expect recruits from those denominations. We have got to come to the same plane with them, and reach out into this outside world, and there get our recruits; and this is missionary work. This is the work of the American Unitarian Association, which deserves the support of every Unitarian. And while it is in need of your pecuniary assistance, it is much more in need of your zeal, — that zeal which in other denominations gives success. If we will possess ourselves of this same zeal, the same courage of our convictions that the early Unitarians had when they were come-outers of other denominations; if we will make the world believe that we stand for something, and not against something, — if we will do these things, we shall have no cause to complain; we shall have no unsettled ministers; we shall have plenty of means to build churches, and the ministers will get what they earn and the pews what they desire.

I am glad to second the resolution to adopt the report.

The report was then unanimously adopted.

Archibald M. Howe, Esq., presented the following resolution with reference to the bureau of pulpit supplies: —

Whereas it is evident that the present method of supplying *pulpits*, of getting and giving information to clergymen and to

laymen seeking for ministers, is inadequate, and that a better equipped bureau of information should be maintained,

Voted, That it is the sense of this meeting that the American Unitarian Association should have full control of all matters of pastoral supply, and should enter upon a carefully planned system of collecting and keeping information concerning ministers, religious societies, and churches, with the assistance of the National Conference, and other conferences and its committees, as well as by such societies and churches.

After some discussion, Rev. CHARLES G. AMES, D.D., presented the following substitute, which Mr. Howe accepted: —

Resolved, That, while we believe there is need of an advisory bureau of information to mediate between parishes and ministers, we also believe that this function should be entirely separated from the administration of the American Unitarian Association.

Laid on the table.

Mr. HOWE then offered the following motion, which was adopted: —

Voted, That the method of nominating and electing officers of the American Unitarian Association employed last year which had been used since 1893 be adopted hereafter.

Adopted.

Adjourned at 12.10.

AFTERNOON SESSION.

The afternoon session was called to order at 2.30 by Mr. WADLIN. The committee appointed to distribute, collect, and count votes reported by Rev. HILARY BYGRAVE; and the following persons were declared elected by the chair: —

President, Hon. Carroll D. Wright, Washington, D.C. Vice-presidents: Hon. Joseph W. Symonds, LL.D., Portland, Me.; Mrs. Sarah E. Hooper, Boston, Mass.; Hon. Dorman B. Eaton, New York, N.Y.; Hon. Thomas J. Morris, Baltimore, Md.; Hon. Daniel L. Shorey, Chicago, Ill.; Hon. Horace Davis, San Francisco, Cal. Secretary,

Rev. George Batchelor, Cambridge, Mass. Assistant Secretary, George W. Fox, Boston, Mass. Treasurer, George W. Stone, Boston, Mass. Directors to serve till May, 1900: Rev. Howard N. Brown, Boston, Mass.; Archibald M. Howe, Cambridge, Mass.; Rev. Austin S. Garver, Worcester, Mass.; Rev. Samuel A. Eliot, Brooklyn, N. Y.; Mrs. Charles T. Catlin, Brooklyn, N. Y.; Francis Cutting, San Francisco, Cal.

By vote the President was empowered to appoint an Auditing Committee for the coming year.

A paper on "Signs of Progress in Japan," was read by Rev. CLAY MACCAULEY of Tokyo, Japan. At the close of his paper the following resolution was offered by Dr. CHARLES G. AMES: —

Resolved, That we have heard with deep interest and gratitude the report made by Rev. Clay MacCauley of the methods and results of the Unitarian Mission in Japan, and that we recommend that our board of directors not only continue the present small appropriation, but make such provision as may yet be found practicable for the extension of a work so full of promise.

DR. AMES. — I have watched with interest our work in that farthest East which is the newest West. I am glad to find that my impressions in regard to it have been so abundantly justified. I believe that that rising empire, that young land, is to find its way out from the old barbarism and superstition over the bridge made by our mission quite as much as by any opening that Providence has provided. I think we should do less than our duty if we did not continue the present appropriation, and provide further enlargement, when possible.

The resolution was unanimously adopted.

An address on "Home Missions" was made by Rev. SAMUEL M. CROTHERS.

Adjourned at 4.45 P.M.

TUESDAY EVENING.

The evening session was also held in Tremont Temple. It consisted of a full religious service conducted by Rev. EDWARD E. HALE, D.D. The following was the order: Organ improvisation, B. J. Lang, organist; hymn, Samuel Longfellow, — tune, "All Saints"; invocation; anthem, "Watchman, What of the Night?" Sir Arthur Sullivan; responsive reading, Psalms xxiii. and xxiv.; anthem, "Therefore the Redeemed" (Parker); reading of the Scriptures, Romans viii.; prayer; sermon, "The Church of the Living God," by Rev. Robert Collyer; harvest anthem (Dr. Stainer); benediction, Mr. Collyer.

REPORT OF THE BOARD OF DIRECTORS.

To the Members of the American Unitarian Association: —

DURING the past year your directors have, under somewhat embarrassing conditions, given constant and careful attention to the tasks which you have assigned to them. In making our report, we call your attention first of all to the business aspects of our work and the manner in which we have dealt with them.

Our first difficulty has been the necessity of not spending money which we did not have. This necessity taken by itself would have given us no anxiety had it not been for obligations already incurred and the high-pitched expectations of our constituency. The rate of expenditure had been fixed for us at a time when, throughout the country, money was easily made and generously spent, and when, also, annual drafts were made upon funds of the Association which are no longer available. While some of you have encouraged us in our reduction of expenditure, and a few have urged us to still more severe economies, the majority of our constituents, in all parts of the country have brought constant pressure upon us to spend money without regard to our annual resources, because so much work lies in sight undone, and because so many promising enterprises have been crushed or crippled by the commercial disasters of the last four years. The work is great and the motives are inspiring, but the free action so exhilarating to a cheerful worker has been impossible. It has been difficult to keep the sober pace required by necessity; to save the old beginnings, without losing the new possibilities to look backward enough for safety, and forward eno for inspiration. In our American fashion we s

somewhat lightly of the "playing out of booms" and the "bursting of financial bubbles." Now booms are only enthusiastic expectations lived up to, and bubbles are as light as air. But when financial bubbles burst they destroy as if they were charged with dynamite, and the "tail-end of a boom" often leaves a trail as desolate as the track of a tornado. The whole country has passed through a period of financial tribulation. Every interest has suffered, and our work has been made more difficult by the double necessity imposed upon us of reducing our expenditure and increasing our helpfulness at the same time.

The bequests made to the Association during the year have been as follows: — from Mrs. Eliza S. Nevins, Boston, Mass., $2,500; from Winthrop Faulkner, Grafton, Mass., $1,815.43; from Miss Jeanie Pomeroy, Stockbridge, Mass., $1,000; from Mrs. Sarah Stout, Plainfield, N. J., $1,000; from Nathan M. Wright, Lowell, Mass., $1,000; from Mrs. Maria Cutler, Boston, Mass., $511.53; from Miss Caroline Wood, Boston, Mass., $250.

The differences between annual expenditure and annual income brought forward in our accounts from previous years have now been provided for by the Finance Committee, so that to-day the only obligation of any kind for the past is $1,780.

The estimated expenditure of all kinds for the coming year is inside of $67,000, which is less than the income of last year. Your directors, through their various committees and as a whole, have agreed to a limit of expenditure in each department corresponding to this fixed sum. They have also agreed that in no case shall the limit be exceeded unless later in the year there shall be a marked increase in the income to warrant it. We have assisted some ancient churches that had been weakened by no fault of their own. We have helped newer enterprises on the way to self-support. We have

encouraged a few movements which were too hopeful to be suppressed, and now the demand comes from every department for increased activity. We are ready to go forward just so fast and so far as our constituents desire, and will justify by their contributions.

We hear frequently the complaint that the Association is too much a Northern institution or an Eastern institution. We answer that we are doing our best to change the centre of gravity by increasing the number of churches in other parts of the country. We should be very glad to see it transferred to New York, and still more glad when the majority of our churches shall be west of Chicago.

The Southern Conference complains of the lack of representation on our board of directors. The complaint is just, and next year there should be a re-adjustment. In the West, the clouds have rolled away, and throughout the country we can report a unanimity of thought and feeling concerning the purposes for which we work, and the means which it is desirable to use, which is altogether unprecedented in our history.

New houses of worship have, during the past year, been built and dedicated at San Diego, Cal., at a cost of $3,000, with a debt to the Loan Fund of $2,500; at Santa Ana, Cal., at a cost of $3,000, without debt; at Ontario, Cal., at a cost of $3,500, with a debt to the Loan Fund of $1,500; at Redlands, Cal. (refitted from an old one), at a cost of $2,150; at Waverly, Mass., at a cost of $5,800, with a debt to the Loan Fund of $2,000; at Passaic, N. J., at a cost of $8,312, with a debt to the Loan Fund of $4,000; at Hudson, Wis., at a cost of $3,550, with a debt to the Loan Fund of $800. In all these cases you will observe that the annual instalment due the Loan Fund, without interest, will not exceed the rent of a hall.

Ten of the beginnings, which we have accounted to be

for the present hopeless, were last January dropped from our list of churches. Fourteen, which seemed to have breathed into them the breath of life, we have added. The new names are Brookline, Mass. (Second Unitarian Society), Gouverneur, N. Y., Hanska, Minn., Ida Grove, Ia., Lemoore, Cal., Manchester, Mass. (summer), Newton Highlands, Mass., New Ulm, Minn., Ridgewood, N. J., Rockville, Conn., St. Anthony Park, Minn., Union Springs, N. Y., Visalia, Cal., and Westerly, R. I.

We have Unitarian Book-Rooms and Headquarters at San Francisco, Chicago, New York, Philadelphia, and Boston. The Boston Headquarters are maintained by the income of invested funds; $250 (one-fourth the cost) is given to the Headquarters in San Francisco; and $300 have been put at the disposal of the secretary, to be used, if necessary, in co-operation with the Western Conference to establish a Book-Room in Chicago.

The Church Building Loan Fund continues its good work. Mistakes have been made, hopes have been excited which could not be realized, churches have sometimes been tempted to undertake more than they could perform, and distress has sometimes followed the incurring of too great obligations. But now, taught by experience, the trustees are more careful to reduce the expectations of borrowers to the limit of their probable ability to repay. Used in this way the Fund is an undoubted blessing. There are several of the older churches which are heavily burdened with debt, and which would gladly avail themselves of the aid of the Loan Fund. By the rules under which the trustees act all loans are limited to $5,000. The Fund was given for church-building purposes, and cannot be used for other objects without a total change in the rules under which the trustees act. If the advantage of a large loan without interest were given to one church it should be given to all churches with similar burdens. The Fund is not large enough to make this possible. It

now amounts to about $140,000, mostly invested in church buildings throughout the United States.

Within ten miles from the State House in Boston we have now fifty-nine churches. During the past ten years we have added but four to the number. In the next ten years that number should be increased by forty. This increase would furnish to our own people, who are constantly moving away from the centres of business, accommodations which are necessary. Not only would our migrating Unitarian population be furnished with the spiritual privileges to which they have been accustomed, but what is of vastly more importance, their children would be protected from the energetic propagandism of other churches, or saved from the indifference and spiritual apathy which often come with social isolation and religious disfranchisement. The potent argument against Unitarianism met by your officers in all parts of the country is that favorite assertion made by revivalists and others that "Unitarianism is dying in Boston." Nothing would give such an impulse to our missionary work throughout the country as a warning uttered by the same men to the effect that "Unitarianism is growing in Boston." That which is true of Boston is true also of other great cities.

Our relations with the Unitarian churches of Hungary are very cordial. All Americans who visit these churches return with an enthusiastic admiration for our brave and devoted brethren who, under the Catholic government of the Austro-Hungarian empire, still maintain their liberties, and vastly out of proportion to their scanty numbers furnish the leaders in all movements of political and social progress. Acting with the British and Foreign Unitarian Association we have appropriated $300 to the church in Budapest.

Our mission in Japan continues. The Rev. Clay MacCauley, our representative there, last Friday met

your directors, and after a full consideration of the matter they voted to authorize the committee on Foreign Missions to appropriate $2,250 additional for the current fiscal year. This continues the appropriation to the first of May, 1898. Meanwhile the Committee on Foreign Missions is instructed to consider the subject and report recommendations to be considered at a future meeting. Mr. MacCauley, the superintendent of the Mission, will this afternoon present its claims, and show the kind of work it has been doing in Japan.

The "Christian Register" has been partially endowed and plans are making to improve its quality and enlarge its circulation. The "Pacific Unitarian," the "Old and New," and the "Unitarian," with several minor periodicals, are doing effective work. The "New World," a magazine established by aid of our Association but unsectarian in its administration, fitly represents our highest thought. It is exceedingly desirable that our periodical literature shall have ample support. Necessarily, because we are few in number, the great world pays little attention to what we say, but our own people are amply able to give these journals generous support and greatly assist thereby in all the work we do.

The permanence of the Unitarian Church, its enlargement, and the increase of its influence, depend first of all upon the number and quality of the men and women admitted to its ministry. We have three principal sources of supply, — the divinity schools at Cambridge and Meadville, and the ministry of other churches introduced by the Fellowship Committee. A careful investigation has been made by your officers to learn what number is furnished to our ministry by each of these agencies. The figures report themselves after this fashion: The total number of ministers in the Year-Book is five hundred and twenty-nine. Of these, on January 1st, three hundred and seventy-eight were settled,

and one hundred and fifty-one were not settled. Of the unsettled ministers, sixty-six had retired from active life; sixty-five were engaged in various occupations as professors, teachers, lawyers, and in business of various kinds, leaving twenty who were still candidates.

Of these five hundred and twenty-nine ministers, one hundred and thirty-three were from Meadville, and thirty-three of them were unsettled; one hundred and fifty-seven were from Cambridge, and fifty-three of them were unsettled; two hundred and thirty-nine came from other sources of supply, and of them sixty-five were unsettled. In this case "the other sources of supply" includes all those who took partial courses at Cambridge and Meadville, and became candidates without graduation.

During the last ten years the Fellowship Committee appointed by the National Conference has been authorized to examine the credentials of ministers who come to us from "the other sources of supply." During these ten years we find that from Meadville, Cambridge, and the Fellowship Committee, about two hundred and eighty-two men and women, an average of about twenty-eight a year, have been candidates for Unitarian pulpits. Of this number, one hundred and two have never been settled. Their names, therefore, do not appear in the Year-Book.

Classifying these two hundred and eighty-two candidates, we find that one hundred and ten have come through the Fellowship Committee, eighty-eight from Meadville, and eighty-four from Cambridge.

Of the one hundred and ten received through the Fellowship Committee during the last ten years, forty-seven are now settled in Unitarian parishes, fourteen who have been settled are now candidates, forty-nine have never been settled.

Of the eighty-eight coming from Meadville in ten years, forty-one are now settled, thirteen who have been

settled are now candidates, and thirty-three were never settled or have fallen out of our ministry.

Of the eighty-four received from Cambridge in ten years, sixty-one are now settled; three who have been settled are now candidates, and twenty have never been settled or have fallen out of our ministry.

Of the eighty-eight from Meadville, sixty-five were graduated and twenty-three became candidates without graduation. Of the eighty-four from Cambridge, thirty-three were graduated, twenty-five were resident graduates, of whom fourteen had already graduated at Meadville, thirteen were special students, and thirteen were regular students not graduated.

To recapitulate, we have three hundred and seventy-eight settled ministers, of whom Cambridge furnished one hundred and four, Meadville one hundred, the Fellowship Committee and other agencies one hundred and seventy-four. We have had in ten years two hundred and eighty-two new candidates for settlement in our churches, of whom one hundred and two have not been settled.

To get a bird's-eye view of our ministry and the sources upon which we depend, a convenient locality to be studied is bounded by the ten-mile limit from the State House in Boston. In this district there are fifty-nine Unitarian churches. Of the ministers of these churches fifteen graduated at Meadville, sixteen at Cambridge, five came by recommendation of the Fellowship Committee, and twenty-three from other sources. Of these twenty-three, some, no doubt, took partial courses at Cambridge and Meadville, and some came from other denominations before the Fellowship Committee was organized. Three of them were graduates of Harvard College. Of the sixteen graduated from Cambridge Divinity School, five were also graduates of Harvard College.

These figures seem to indicate an astonishing amount of misdirected effort and unrecorded misery which ought to

be preventable. Some of these one hundred new candidates, to say nothing of candidates already admitted to the ministry, might be employed with profit to all concerned if we had the means to sustain them in missionary work. But, aside from this, there is evidently a difference between the standards of the parishes and the standards of the candidates. Who are right, — the candidates, or the parishes? This is a subject for the careful consideration of the faculties of our divinity schools, the Fellowship Committee, and the parishes. Your directors do not feel called upon to answer these questions, but they lead up to other questions which involve our most vital interests.

We know that many intelligent persons regard the Church with indifference. We know that many Unitarian parents would not advise their children to become ministers. But we are also certain that the decline of the Church and the extinction of the ministry would be the sign, if not the cause, of moral calamities which no patriot would willingly contemplate. Let us admit the most serious charges that can be made against modern society and the Church. Let us admit that irreligion is prevalent. Let us admit that in many congregations the ideals are worldly, selfish and trivial. Let us admit that what is called success in the ministry is often more showy than substantial. Let us admit that the parishes often encourage mere glibness of speech and tricks of rhetoric; that they often neglect men who are wise and good, and honor those who are shallow and selfish. What then?

Taking the most pessimistic view possible we still have to say that men and women are called to the ministry in order to raise the standard of modern society and the Church. It is their business to disclose the loftier ideal and to make the Church worthy of its high calling. We have need of preachers of the living word, and shepherds of the people who recognize the obstacles which lie before *them* and are able to surmount them, men with a mes-

sage which has carrying power. The message makes the man. Let our parishes recognize this fact. Let them set a high ideal above all worldly considerations, and it will not be long before religion will, after a new fashion, press into its service both the genius of the unlearned saint and the trained ability of the scholar. Let the word go out to our Unitarian families in which are youth looking for a high career; let it be proclaimed in our colleges and universities that we have five hundred religious societies organized for the common good, with a lofty and unselfish ideal, and then, as flowers follow the sun, so will magnanimous souls be drawn into the ministry of religion. Any group of five hundred religious societies so working will hold the keys of the future. Reduced to its simplest terms, the task of the American Unitarian Association is to get enough of the right kind of ministers into the right kind of churches, organized in the right way for service.

Our financial condition is better than that of any other missionary society in the country of which we have knowledge. While other societies report large deficits and burdensome debts, we are happily free from both. The only obstacles which are formidable lie within our own minds and not in the difficulties before us. We have light, liberty, and opportunity. If in proportion to these we have intelligence to use our opportunity, religious enthusiasm to match our liberty, and religion enough to make our light shine, our spiritual fortunes will be secure. If we deserve to succeed we shall succeed. If we are faithful to the noble traditions which have made our leaders illustrious, and to the principles which we profess, we shall deserve and receive the recognition, the fellowship and co-operation, of those who are doing God service by serving their fellow men.

For the Directors,

GEORGE BATCHELOR,

Secretary.

CHURCH BUILDING LOAN FUND.

TWELFTH ANNUAL REPORT.

During the year loans amounting to $19,040 have been granted to nine societies.

The receipts and payments have been as follows: —

Received, repayment of loans		$10,850.00
" gifts		55.00
" interest		824.46
		$11,729.46
On hand May 1, 1896		41,747.36
Total		$53,476.82
Paid, loans to churches	$19,360.00	
" expenses	64.42	
		19,424.42
On hand April 30, 1897		$34,052 40
The fund now amounts to		$140,841.65

The subjoined table shows the loans made since the establishment of the Fund ($191,100.00), the amount repaid ($84,310.75), and the present condition of the loans. The average amount loaned has been $2,450.

For the Directors,

CHARLES P. WARE, *Secretary.*

		Date of Loan.	Am't.	Y'rs.	Rep'd.	Bal.
1	Brockton, Mass.	Feb. 4, 1885	$5,000	10	$5,000	
2	Sioux City, Iowa	June 10, 1885	1,000	5	1,000	
3	Minneapolis, Minn	Oct. 20, 1887	5,000	20	1,500	$3,500
4	Des Moines, Iowa	June 22, 1885	2,000	100	220	1,780
5	Turner's Falls, Mass.	Oct. 1, 1885	2,500	10	2,500	
6	Topeka, Kan.	Oct. 1, 1886	2,400	12	1,800	600
7	Malden, Mass.	Nov. 2, 1885	3,000	10	3,000	
8	St. Joseph, Mo.	April 1, 1886	4,000	10	2,560	1,440
9	Sandwich, Mass.	June 1, 1886	900	9	900	
10	Midland, Mich.	July 1, 1886	1,500	10	900	600
11	Beachmont, Mass.	July 20, 1886	1,500	10	1,375	125
12	Littleton, N. H.	Aug. 1, 1886	1,500	10	1,500	
13	Presque Isle, Me.	Oct. 22, 1886	1,500	10	1,500	
14	Greeley, Col.	Oct. 27, 1886	2,400	8	2,400	
15	Wolfeboro', N. H	June 29, 1887	2,300	10	1 700	600
16	Gardner, Mass.	Aug. 10, 1887	2,000	10	1,800	200
17	Sioux Falls, Dak.	Oct. 3, 1887	2,500	10	500	2,000
18	Tacoma, Wash.	Nov. 7, 1887	1,500	10	1,500	
19	Whitman Mass.	Dec. 7, 1887	2,000	10	1,600	400
20	Spokane, Wash.	June 12, 1888	2,500	10	1,615	885
21	Rockland, Mass.	Dec. 1, 1888	3,000	10	2,400	600
22	Winthrop, Mass.	Dec. 5, 1888	1,500	10	1,500	
23	Beatrice, Neb.	Jan. 1, 1889	2,000	10	1,100	900
24	East Weymouth, Mass.	June 5, 1889	1,400	10	1,400	
25	Seattle, Wash.	Aug. 12, 1889	1,800	10	1,260	540
26	Winona, Minn.	Feb. 20, 1890	2,000	10	1,200	800
27	Houlton, Me.	Feb. 25, 1890	2,500	10	1,750	750
28	Underwood, Minn.	Feb. 1, 1890	250	5	250	
29	Pittsfield, Mass.	Aug. 30, 1890	5,000	10	2,000	3,000
30	Harlem, N. Y.	Oct. 18, 1890	14,000	100	1,400	12,600
31	Decorah, Iowa.	Oct. 13, 1890	1,000	10	600	400
32	San Diego, Cal.	Dec. 10, 1890	5,000	10	5,000	
33	Moline, Ill.	Dec. 8, 1890	2,500	10	1,200	1,300
34	Chattanooga, Tenn.	Dec. 12, 1890	3,000	10	690	2,310
35	St. Joseph, Mo.	April 3, 1891	2,000	10	380	1,620
36	Grand Rapids, Mich.	April 4, 1891	2,500	10	1,350	1,150
37	Middleboro', Mass.	April 8, 1891	3,000	10	1,800	1,200
38	St. Cloud, Minn.	April 25, 1891	4,000	10	1,950	2,050
39	Salem, Ore.	Aug. 24, 1891	1,500	10	725	775
40	Olympia, Wash.	Sept. 30, 1891	3,500	7	350	3,150
41	Pepperell, Mass.	Oct. 19, 1891	600	6	600	
42	Hamilton, Ont.	Nov. 2, 1891	2,000	10	1,000	1,000
43	Omaha, Neb.	Nov. 3, 1891	6,000	30	1,200	4,800
44	Millbury, Mass.	Feb. 24, 1892	500	10	500	400
45	Holyoke, Mass.	Feb. 1, 1892	4,000	8	2,500	1,500
46	Puyallup, Wash.	Feb. 27, 1892	1,500	10	*494	*1,006
47	Santa Barbara, Cal.	Mar. 16, 1892	3,000	10	1,500	1,500
48	Randolph, Mass.	April 28, 1892	4,000	10	1,600	2,400
49	Neillsville, Wis.	June 30, 1892	1,300	10	260	1,040
50	La Porte, Ind.	Oct. 31, 1892	1,000	10	400	600
51	Colorado Springs, Col.	Jan. 23, 1893	4,000	10	1,400	2,600
52	Rutherford, N. J.	May 25, 1893	3,000	10	900	2,100
53	Fargo, N. Dak.	May 23, 1893	3,000	10	900	2,100
54	Toledo, Ohio	July 5, 1893	4,000	10	1,200	2,800
55	Oklahoma, Okl.	Jan. 2, 1894	600	6	102	498
56	Duluth, Minn.	Dec. 26, 1893	500	5	500	
57	Alameda, Cal.	Mar. 1, 1894	2,000	10	600	1,400
58	Orange, N. J.	May 1, 1894	5,000	10	1,500	3,500
59	Pepperell, Mass.	June 12, 1894	500	5	200	300
60	Pomona, Cal.	July 27, 1894	2,500	10	500	2,000
61	Perry, Iowa	Nov. 13, 1894	1,000	10	200	800
62	St. John, N. B.	Oct. 29, 1894	2,000	10	200	1,800
63	Bath, N. H.	Mar. 1, 1895	800	10	800	
64	Allston, Mass.	April 1, 1995	3,000	10	900	2,100
65	Ithaca, N. Y.	May 24, 1895	4,000	10	400	3,600
66	Sandwich, Mass.	July 20, 1895	500	7	120	380
67	Rochester, N. H.	Aug. 1, 1895	2,000	10	200	1,800
68	St. Anthony Park, Minn.	Mar. 25, 1896	600	10	60	540
69	Omaha, Neb.	May 9, 1896	1,300	26	50	1,250
70	Sandwich, Mass.	May 1, 1896	150	10		150
71	Hudson, Wis.	May 28, 1896	800	10		800
72	Wollaston, Mass.	July 1, 1896	4,700	13	100	4,600
73	Salem, Ore.	June 22, 1896	1,500	10		1,500
74	San Diego, Cal.	Aug. 25, 1896	2,500	5	250	2,250
75	Passaic, N. J.	Sept. 15, 1896	4,000	10		4,000
76	Ontario, Cal.	Dec. 14, 1896	1,500	10		1,500
77	Duluth, Minn.	Feb. 1, 1897	900	10		900
78	Waverley, Mass.	Feb. 24, 1897	2,000	10		2,000

* The exact figures are $493.75 and $1,006.25.

ANNUAL REPORT

OF THE

TREASURER.

TREASURER'S STATEMENT.

Dr.

1896. April 30.	To balance, cash on hand		$1,288.24
1897. April 30.	To amount of receipts on sundry accounts, viz.: —		
	DONATIONS: Amount received from societies and persons, for the general objects of the Association	$55,486.07	
	CHURCH OF THE UNITY, St. Louis, Mo.: Amount received from societies and persons to aid in rebuilding this church edifice, partially destroyed by a tornado	1,326.51	56,812.58
	CHURCH BUILDING LOAN FUND: Amount received for this Fund from donations, payments on account of church loans, and interest		11,729.46
	GENERAL FUND: Amount received from following bequests:		
	Mrs. Eliza S. Nevins, Boston, Mass., on account	$2,500.00	
	Winthrop Faulkner, Grafton, Mass., as final payment	1,815.43	
	Miss Jeanie Pomeroy, Stockbridge, Mass.	1,000.00	
	Mrs. Sarah Stout, Plainfield, N. J.	1,000.00	
	Nathan M. Wright, Lowell, Mass.	1,000.00	
	Mrs. Maria Cutler, Boston, Mass.	511.53	
	Miss Caroline Wood, Boston, Mass., on account	250.00	8,076.96
	MERCHANDISE: Amount received from sale of books,		8,510.59
	LADIES' COMMISSION: Amount received for their use		76.55
	INTEREST: Amount received on bank deposits		84.84
	SMITH EDUCATION FUND: Amount of interest rec'd		164.80
	THOMAS FUND: Amount of interest received		49.95
	WESTERN STATES: Amount repaid, as not required		30.00

Cr.

1897. April 30.	By amount of payments on sundry accounts, viz.: —	
	NEW ENGLAND STATES: Amount expended in this section, for missionary purposes and in aid of feeble societies	$13,893.98
	MIDDLE STATES: Amount expended in this section, for missionary purposes, etc.	7,122.80
	WESTERN STATES: Amount expended in this section, for missionary purposes, etc.	12,199.27
	SOUTHERN STATES: Amount expended in this section, for missionary purposes, etc.	4,912.59
	PACIFIC COAST: Amount expended in this section, for missionary purposes, etc.	6,333.33
	JAPAN MISSION: Amount paid for salary of Rev. Clay MacCauley, and for other expenses of Mission	6,123 30
	THEOLOGICAL EDUCATION: Amount paid to theological students	567.08
	DENOMINATIONAL LITERATURE: Amount paid for copies of "Christian Register," sent to libraries, etc.	602.59
	INCOME FROTHINGHAM FUND, No. 2: Amount of income of this Fund paid to Tuskegee Normal and Industrial Institute and Calhoun Colored School	1,016.00
	SOUTHERN AND INDIAN WORK: Amount paid to Calhoun Colored School, it being the unused balance of fund for Montana Indian School	196.35
	CHURCH BUILDING LOAN FUND: Amount paid as loans to sundry societies, by direction of the Trustees of this Fund, and for expenses	19,424.42
	HUNGARIAN UNITARIANS: Amount paid toward support of Unitarian preaching in Budapest, Hungary	300.00
	CHURCH OF THE UNITY, St. Louis, Mo.: Amount paid this church, toward expense of rebuilding, contributed for that purpose	1,326.51

Investment Bigelow Fund: Amount received on this account	150.00
Temporary Investment: Amount received on this account	74,650.98
Temporary Loans: Amount borrowed	28,000.00
Income General Fund	1,917.17
Income Hayward Fund	1,120.85
Income Perkins Fund	460.00
Income Kendall Fund	130.00
Income King Fund	350.00
Income Penhallow Fund	200.00
Income Whipple Fund	380.00
Income C. T. Thayer Fund	250.00
Income Faulkner Fund	250.00
Income Hazeltine Fund	250.00
Income Publication Fund	48.00
Income William H. Fogg Memorial Fund	880.47
Income Conant Fund	200.00
Income Thomas Fund	49.94
Income Frothingham Fund, No. 1	175.00
Income Frothingham Fund, No. 2	1,016.00
Income Ingersoll Fund	38.14
Income Isaac Sweetser Fund	2,252.77
Income Grindall Reynolds Fund	87.88
Income Buckminster Brown Fund	200.00
Income Sawyer Fund	178.10
Income Whitney Fund	1,375.00
Income Graham Fund	472.20
Income Lienow Trust Fund	216.00
	$202,122.47
April 30. To balance, cash on hand	$1,920.88

Merchandise: Amount paid for books, tracts, etc.	10,738.61
Ladies' Commission: Amount paid for their expenses	86.99
Salaries: Amount paid Secretary and Treasurer (less receipts for preaching) and Assistant Secretary	9,197.00
Expense: Amount paid Clerk, Stenographer, Janitor, and Engineer, and for fuel, expressage, postage, stationery, etc.	6,962.09
Interest: Amount paid as interest on money borrowed	600.89
Investment General Fund: Amount invested on this account	750.00
Investment William H. Fogg Memorial Fund: Amount invested on this account	4,183.75
Investment Smith Education Fund: Amount invested on this account	164.80
Investment Thomas Fund: Amount invested on this account	49.95
Temporary Investment: Amount paid on this account	62,179.46
Temporary Loans: Amount of loans paid	31,000.00
Income General Fund: Amount paid on this account	24.33
Income Whipple Fund: Amount paid on this account	9.25
Income William H. Fogg Memorial Fund: Amount paid on this account	20.25
Income Lienow Trust Fund: Amount paid Treasurer of the Benevolent Fraternity of Churches, Boston, Mass., as income received	216.00
Balance, cash on hand	1,920.88
	$202,122.47

E. E. April 30, 1897.

GEORGE W. STONE, *Treasurer.*

EXTRACT FROM SCHEDULE OF INVESTMENTS.

General Fund	$48,121.56
Hayward Fund	23,000.00
Perkins Fund	10,210.00
Kendall Fund	2,566.37
King Fund	10,000.00
Penhallow Fund	5,187.50
C. T. Thayer Fund	5,000.00
Whipple Fund	8,955.77
Faulkner Fund	5,000.00
Hazeltine Fund	5,000.00
Lienow Trust Fund	5,205.90
Publication Fund	1,200.00
Smith Education Fund	4,284.77
Bigelow Fund	2,550.00
Conant Fund	5,000.00
William H. Fogg Memorial Fund	19,028.75
Thomas Fund	2,547.15
Frothingham Fund, No. 1	5,000.00
Frothingham Fund, No. 2	20,000.00
Ingersoll Fund	1,000.00
Isaac Sweetser Fund	47,000.00
Grindall Reynolds Fund	2,297.00
Buckminster Brown Fund	5,000.00
Whitney Fund	25,000.00
Sawyer Fund	2,000.00
Temporary Investments	35,502.40

BOSTON, May 20, 1897. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1897, have attended to that duty, and report that it is correctly cast and properly vouched ; and that the cash balance in his hands on that day was $1,920.88 ; that the invested funds held by him on account of the Association are, the General Fund, amounting to $48,121.56 ; Hayward Fund, $23,000.00; Perkins Fund, $10,210.00; Kendall Fund, $2,566.37; King Fund, $10,000.00; Penhallow Fund, $5,187.50; C. T. Thayer Fund, $5,000.00; Whipple Fund, $8,955.77; Faulkner Fund, $5,000.00; Hazeltine Fund, $5,000.00; Lienow Trust Fund, $5,205.90; Publication Fund, $1,200.00; Smith Education Fund, $4,284.77; Bigelow Fund, $2,550.00; Conant Fund, $5,000.00; William H. Fogg Memorial Fund, $19,028.75; Thomas Fund, $2,547.15; Frothingham Fund, No. 1, $5,000.00 ; Frothingham Fund, No. 2, $20,000.00; Ingersoll Fund, $1,000.00; Isaac Sweetser Fund, $47,000.00; Grindall Reynolds Fund, $2,297.00; Buckminster Brown Fund, $5,000.00; Whitney Fund, $25,000.00; Sawyer Fund, $2,000.00; and a Temporary Investment of $450.00 belonging to Bigelow Fund, $1,000.00 to Special Fund, and $34,052.40 to Church Building Loan Fund; for all of which satisfactory securities have been exhibited to us, according to the annexed schedule.

FRANCIS H. LINCOLN.
CHARLES H. PORTER.

INCOME AND EXPENDITURES FOR THE YEAR.

Income.

Donations:		
Societies	$44,824.28	
Individuals	9,935.70	
Women's Alliances, Sunday Schools, Guilds, &c.	726 09	
		$55,486.07
General Fund (bequests without conditions)		8,076.96
Ladies' Commission		76.55
Interest, from bank deposits		84.84
Income of General Fund		1,917.17
,, ,, other Funds		10,364.35
Receipts for preaching:		
Secretary	$203 00	
Treasurer	100.00	
		303.00
		$76,308.94

Expenditures.

Missionary purposes and salaries of Superintendents in the United States and Canada		$44,431.97
Japan Mission		6,123.30
Assistance to theological students		567.08
Denominational literature		602.59
Work among the colored people in the South (income of Frothingham Fund, No. 2)		1,016.00
Society in Budapest, Hungary		300 00
Expenses of Ladies' Commission		86 99
Salary of Secretary	$3,500.00	
Salary of Assistant Secretary	2,500.00	
Salary of Treasurer	3,500.00	
		9,500.00
Clerk and Stenographer	$1,536.00	
Expenses of Building, 25 Beacon Street (including wages of Janitor, Engineer, and boy)	3,187.02	
Expressage, postage, printing, stationery, &c.	2,239.07	
		6,962.09
Interest on borrowed money		600.89
Accrued interest, &c.		53.83
		$70,244.74
Excess of receipts over expenditures		6,064.20
		$76,308.94

NOTE. — The value of books and tracts given away during the year was $2,801.36. The profit on books sold was $1,847.12.

PROPERTY OF THE ASSOCIATION.

Cash	$1,920.88
Special deposit in bank	1,450.00
Temporarily invested	3,500.00
Deposits in savings banks	335.09
Unitarian Building	200,000.00
Church at Wilmington, Del.	15,786.29
" " Windsor, Vt.	3,000.00
Land in Atlanta, Ga.	7,000.00
" " Chattanooga, Tenn.	6,700.00
" " Kansas	800.00
Mortgage on church	2,500.00
Mortgages on other property	95,450.00
Railroad and city bonds	80,441.80
" " bank stocks	57,198.06
Massachusetts Hospital Life Insurance Company	10,744.15
Value of stereotype plates, books, and tracts, on hand	9,784.36
Notes receivable	2,000.00
Book accounts due us	1,843.92
	$500,449.55

Debts.

Borrowed from Church Building Loan Fund	$5,000.00	
Book accounts	321.27	
		5,321.27
		$495,128.28

FUNDS HELD IN TRUST.

Lienow Trust Fund	$5,205.90
Smith Education Fund	4,284.77
	$9,490.67

INVESTMENTS.

The General Fund and other Funds, including those held in trust, are invested, besides the amounts mentioned above as covered by land in Atlanta, Chattanooga, etc. (and paying income), by mortgages ($95,450.00), annuities in trust of Massachusetts Hospital Life Insurance Company, notes receivable, and deposits in banks, as follows: —

AMOUNT	NAME OF SECURITY	COST	MARKET VALUE
$25,000	Ottumwa, Cedar Falls, & St. Paul R.R. bonds	$25,037.50	$26,875
16,500	Chicago, Burlington, & Quincy R.R. bonds	16,329.30	16,500
10,000	Fitchburg R.R. bonds	10,045.00	10,100
9,000	Atchison, Topeka, & Santa Fé R. R. bonds	6,440.00	6,120
6,000	Chicago, Burlington, & Northern R.R. bonds	6,130.00	6,270
5,000	Chicago Junction R R. & Union Stock Yard bonds	5,300.00	5,450
5,000	City of Keene, N H., bonds	5,187.50	5,125
3,000	Chicago & West Michigan R.R. bonds	2,880.00	1,500
2,000	Republican Valley R.R. bonds	2,077.50	2,120
1,000	Kansas City, Fort Scott, & Memphis R.R. bonds	1,015.00	800
158 shrs	Boston & Albany R.R. stock	21,059.13	33,812
39 "	Chicago, Burlington, & Quincy R.R. stock	4,479.50	2,847
33 "	Atchison, Topeka, & Santa Fé R. R. stock	1,569.43	660
25 "	Vermont & Massachusetts R.R. stock	3,150.00	3,750
18 "	Northern R.R., N. H. stock	2,311.00	3,006
18 "	Fitchburg R.R. stock	1,530.00	1,665
17 "	New York, Lackawanna, & Western R.R stock	1,870.00	2,125
10 "	Old Colony R.R. stock	1,800.00	1,785
45 "	Second National Bank, Boston	8,361.00	7,920
25 "	Third National Bank, Boston	2,681.25	2,250
25 "	Atlantic National Bank, Boston	3,300.25	2,700
25 "	National Bank of Commerce, Providence	1,350.00	1,000
23 "	Merchants' National Bank, Boston	3,628.25	3,703
15 "	First National Bank, Worcester	2,925.00	2,625
10 "	Tremont National Bank, Boston	1,042.50	735
7½ "	Grafton National Bank, Grafton	750.00	750
4 "	National Union Bank, Boston	544.00	508
		$142,793.11	$152,761

OBJECTS OF FUNDS.

The General Fund is unrestricted, both as to principal and income. Of all other funds the income only can be used. The income of the Penhallow, C. T, Thayer, Faulkner, Hazeltine, Conant, William H. Fogg, Frothingham, No. 1, Ingersoll, Isaac Sweetser, Grindall Reynolds, Whitney, and Sawyer Funds, is for general purposes; of the Hayward Fund, for foreign missions; Perkins, for aiding theological students; Kendall, New England societies; King, preachers of New England and Western societies; Whipple, small societies in any part of the country; Publication and Thomas, for publishing books, etc.; Bigelow, for support of Liberal Christianity in Natick, Mass.; Frothingham, No. 2, for education of the colored people; Buckminster Brown, for aiding feeble societies and distributing books. The income of the Lienow Trust Fund is paid to the Benevolent Fraternity of Churches, Boston, Mass.; and the Smith Education Fund is for the education of young men when its principal shall reach the sum of $20,000.

TRIAL BALANCE, APRIL 30, 1897.

Dr.		Cr.	
Cash	$1,920.88	Stock	$202,286.07
Merchandise	9,784.36	General Fund	48,121.56
Unitarian Building Estate	200,000.00	Hayward Fund	23,000.00
Investment General Fund	48,121.56	Perkins Fund	10,210.00
Investment Hayward Fund	23,000.00	Kendall Fund	2,566.37
Investment Perkins Fund	10,210.00	King Fund	10,000.00
Investment Kendall Fund	2,566.37	Penhallow Fund	5,187.50
Investment King Fund	10,000.00	C. T. Thayer Fund	5,000.00
Investment Penhallow Fund	5,187.50	Whipple Fund	8,955.77
Investment C. T. Thayer Fund	5,000.00	Faulkner Fund	5,000.00
Investment Whipple Fund	8,955.77	Hazeltine Fund	5,000.00
Investment Faulkner Fund	5,000.00	Lienow Trust Fund	5,205.90
Investment Hazeltine Fund	5,000.00	Publication Fund	1,200.00
Investment Lienow Trust Fund	5,205.90	Bigelow Fund	3,000.00
Investment Publication Fund	1,200.00	Smith Education Fund	4,284.77
Investment Bigelow Fund	2,550.00	Conant Fund	5,000.00
Investment Smith Education Fund	4,284.77	Wm. H. Fogg Memorial Fund	19,028.75
Investment Conant Fund	5,000.00	Thomas Fund	2,547.15
Investment Wm. H. Fogg Memorial Fund	19,028.75	Frothingham Fund, No. 1	5,000.00
Investment Thomas Fund	2,547.15	Frothingham Fund, No. 2	20,000.00
Investment Frothingham Fund, No. 1	5,000.00	Ingersoll Fund	1,000.00
Investment Frothingham Fund, No. 2	20,000.00	Isaac Sweetser Fund	47,000.00
Investment Ingersoll Fund	1,000.00	Grindall Reynolds Fund	2,297.00
Investment Isaac Sweetser Fund	47,000.00	Special Fund	1,000.00
Investment Grindall Reynolds Fund	2,297.00	Buckminster Brown Fund	5,000.00
Investment Buckminster Brown Fund	5,000.00	Whitney Fund	25,000.00
Investment Whitney Fund	25,000.00	Sawyer Fund	2,000.00
Investment Sawyer Fund	2,000.00	Temporary Loans	5,000.00
Temporary Investment	39,002.40	Church Building Loan Fund	34,052.40
Wilmington Church	2,924.79	New England States *	10,675.19
Wilmington Church Estate	12,861.50	Middle States *	5,300.00
Windsor Church Estate	3,000.00	Western States *	5,320.00
Charles H. Burrage, Trustee	2,500.00	Southern States *	2,212.50
Book Accounts	1,843.92	Pacific Coast *	3,637.50
		Japan Mission *	3,250.00
		Theological Education *	332.92
		Book Accounts	321 27
	$543,992.62		$543,992.62

* Unexpended balance of appropriations.

CONTRIBUTIONS FROM SOCIETIES.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 30, 1897, with the sums severally paid by them.

Alameda, Cal.	$25.00
Albany, N. Y.	34.77
Alton, Ill.	110.00
Andover, N. H.	31.00
Andover, North, Mass.	61.25
Ann Arbor, Mich.	50.00
Arlington, Mass.	168.75
Ashby, Mass.	60.00
Asheville, N. C.	5.15
Athol, Mass.	
First Cong'l Church	20.00
Second Unitarian Society	40.00
Augusta, Me.	57.00
Ayer, Mass.	13.00
Baltimore, Md.	134.07
Bangor, Me.	214.00
Barnstable, Mass.	57.57
Barre, Mass.	58.15
Bath, N. H.	5.00
Belfast, Me.	85.00
Belmont, Mass.	160.00
Berkeley, Cal.	34.80
Berlin, Mass.	21.00
Bernardston, Mass.	8.00
Beverly, Mass.	55.12
Billerica, Mass.	102.72
Bolton, Mass.	5.00
Boston, Mass.	
First Parish of Dorchester	1,000.00
First Church in Boston	1,000.00
First Religious Society in Roxbury	200.00
Second Church	1,300.00
King's Chapel	1,382.45
First Parish, West Roxbury	75.00
Arlington Street Church	4,771.00
First Parish of Brighton	130.17
First Congregational Society of Jamaica Plain	1,010.00
Third Religious Society in Dorchester	100.00
Harvard Church in Charlestown	60.13
Hawes Unitarian Cong'l Church, South Boston	105.10
South Cong'l Church	2,000.00
Church of the Disciples	1,400.63
Church of Our Father, East Boston	12.74
All Souls' Unitarian Church of Roxbury	119.25
Christ Church, Dorchester	25.00
Unity Church, So. Boston	10.00
Church of the Unity, Neponset	40.00
New South Church	50.50
Norfolk Unitarian Church	10.00
Unitarian Church of Roslindale	14.23
Brattleboro, Vt.	50.62
Brewster, Mass.	20.00
Bridgewater, East, Mass.	62.70
Bridgewater, West, Mass.	$40.00
Brockton, Mass.	25.00
Brookline, Mass.	782.28
Brooklyn, Conn.	10.00
Brooklyn, N. Y.	
First Unitarian Society	1,000.00
Second Unitarian Society	360.00
Third Unitarian Society	50.00
Buffalo, N. Y.	300.63
Burlington, Vt.	302.35
Cambridge, Mass.	
First Parish	1,233 82
Third Congregational Soc'y	132.42
Canton, Mass.	72.00
Castine, Me.	10.00
Charleston, S. C.	25.10
Charlestown, N. H.	14.30
Chelmsford, Mass.	55.00
Chelsea, Mass.	10.00
Chicago, Ill.	
First Unitarian Society	25.00
Unity Church	279.00
Chicopee, Mass.	10.00
Cleveland, Ohio	25.00
Clinton, Mass.	50.79
Cohasset, Mass.	33.45
Concord, Mass.	676.00
Concord, N. H.	260.00
Decorah, Ia.	10.00
Dedham, Mass.	266.00
Dighton, Mass.	13.00
Dover, Mass.	10.00
Dover, N. H.	10.00
Easton, North, Mass.	297.10
Eastport, Me.	35.00
Ellsworth, Me.	15.21
Fairhaven, Mass.	33.00
Fall River, Mass.	155.55
Farmington, Me.	30.00
Fitchburg, Mass.	383.55
Fitzwilliam, N. H.	10.00
Framingham, Mass.	74.66
Franklin, N. H.	37.00
Gardner, Mass.	14.00
Geneseo, Ill.	14.00
Gloucester, Mass.	51.33
Grafton, Mass.	10.00
Greenfield, Mass.	100.00
Greenwood, Wis.	5 00
Groton, Mass.	70.00
Hartford, Conn.	50.00
Harvard, Mass.	15.10
Haverhill, Mass.	22.60
Helena, Mont.	50.00
Hingham, Mass.	
First Parish	184.15
Third Cong'l Society	40.78
Holyoke, Mass.	25.00
Hopedale, Mass.	5.00
Houlton, Me.	18.00
Hubbardston, Mass.	13.00
Hudson, Mass.	46.22

Hyde Park, Mass.	$50.00
Iowa City, Iowa	10.00
Ithaca, N. Y.	25.00
Keene, N. H.	401.34
Kennebunk, Me.	80.00
Keokuk, Iowa	11.00
Kingston, Mass.	60.00
Lancaster, Mass.	100.00
Lawrence, Kan.	13.25
Lawrence, Mass.	51.00
Leicester, Mass.	66.50
Leominster, Mass.	75.00
Lexington, Mass.	207.00
Lincoln, Mass.	12.50
Littleton, Mass.	100.00
Littleton, N. H.	8.50
Los Angeles, Cal.	50.00
Louisville, Ky.	94.85
Lowell, Mass.	325.00
Lynn, Mass.	205.00
Madison, Wis.	50.00
Malden, Mass.	10.00
Manchester, N. H.	100.00
Marblehead, Mass.	10.00
Marlboro', Mass.	120.00
Marshfield, Mass.	
Grace Chapel	20.00
Meadville, Penn.	100.00
Medfield, Mass.	60.00
Medford, Mass.	200.00
Mendon, Mass.	8.00
Menomonie, Wis.	10.00
Middleboro', Mass.	10.00
Milford, N. H.	12.22
Millbury, Mass.	21.00
Milton, Mass.	612.00
Milwaukee, Wis.	108.00
Montague, Mass.	
Second Cong'l Society	2.00
Montpelier, Vt.	131.75
Montreal, Can.	36.23
Nantucket, Mass.	20.00
Nashua, N. H.	85.95
Natick, South, Mass.	37.25
Needham, Mass.	27.50
Newburgh, N. Y.	33.00
Newburyport, Mass.	108.03
New Orleans, La.	12.55
Newport, R. I.	82.27
Newton, Mass.	
Channing Religious Society	450.00
Society at West Newton	1,070.00
Society at Newton Centre	25.00
New York, N. Y.	
Church of All Souls	1,000.00
Church of the Messiah	2,805.37
Unity Congregational Society	50.00
Northampton, Mass.	63.22
Northboro', Mass.	44.00
Northfield, Mass.	11.00
North Platte, Neb.	50.00
Norton, Mass.	10.00
Norwell, Mass.	32.00
Oakland, Cal.	200.00
Orange, N. J.	25.00
Passaic, N. J.	10.00
Peabody, Mass.	37.00
Pembroke, Mass.	8.00
Pepperell, Mass.	26.00
Peterboro', N. H.	16.19
Petersham, Mass.	$7.00
Philadelphia, Penn.	
First Unitarian Church	250.00
Unitarian Society of Germantown	183.00
Spring Garden Unitarian Society	1,430.00
Pittsburgh, Penn.	10.00
Plainfield, N. J.	20.36
Plymouth, Mass.	72.00
Portland, Me.	
First Parish	170.00
Portland, Ore.	125.00
Portsmouth, N. H.	350.00
Presque Isle, Me.	8.97
Providence, R. I.	
First Congregational Church	1,158.81
Westminster Cong'l Society	205.95
Olney Street Cong'l Society	50.00
Quincy, Mass.	
First Cong'l Society	114.57
Wollaston Unitarian Soc'y	100.00
Randolph, Mass.	6.00
Reading, Mass.	48.70
Revere, Mass.	
First Unitarian Society	5.00
Society at Beachmont	6.75
Richmond, Va.	5.00
Rochester, N. Y.	50.00
Rockland, Mass.	10.83
Rockville, Conn.	5.00
Rowe, Mass.	14.75
Rutherford, N. J.	10.00
Saco, Me.	32.25
St. Paul, Minn.	10.00
Salem, Mass.	
First Congregational Soc'y	181.00
Second Church	53.88
North Society	510.50
Barton Square Society	62.35
Salt Lake City, Utah	29.75
San Francisco, Cal.	
First Unitarian Society	182.50
Santa Barbara, Cal.	55.00
Sharon, Mass.	6.50
Sherborn, Mass.	10.00
Sioux City, Iowa	10.00
Somerville, Mass.	150.00
Springfield, Mass.	488.49
Stoneham, Mass.	50.00
Stow, Mass.	16.25
Sturbridge, Mass.	6.50
Syracuse, N. Y.	125.00
Taunton, Mass.	300.00
Templeton, Mass.	50.00
Tiverton, R. I.	5.00
Toledo, Ohio.	25.00
Topeka, Kan.	15.90
Trenton, N. Y.	40.00
Troy, N. Y.	10.00
Tyngsboro', Mass.	25.00
Upton, Mass.	50.00
Uxbridge, Mass.	23.25
Vineland, N. J.	26.00
Visalia, Cal.	6.00
Walpole, Mass.	50.00
Walpole, N. H.	33.11
Waltham, Mass.	322.46
Ware, Mass.	10.00
Warwick, Mass.	8.75

Washington, D. C.	$277.86
Watertown, Mass.	72.60
Waverly, Mass.	5.00
Wellesley Hills, Mass.	25.00
Weston, Mass.	300.00
Westwood, Mass.	24.10
Weymouth, East, Mass.	5.00
Whitman, Mass.	10.00
Wilmington, Del.	100.00
Wilton, N. H.	
First Unit. Cong'l Society	15.00
Liberal Christian Church	32.00
Winchendon, Mass.	100.00
Winchester, Mass.	75.00
Windsor, Vt.	14.00
Woburn, Mass.	158.00
Worcester, Mass.	
Second Parish	$859.26
Church of the Unity	292.70
South Unitarian Society	105.00
Yarmouth, Me.	25.26
Yonkers, N. Y.	37.15

The following contribution was intended for the year ending April 30, but payment was necessarily delayed until after that date: —

Baraboo, Wis.	$5.00
Exeter, N. H.	20.00
Minneapolis, Minn.	
Free Christian Church	10 00
Sandwich, Mass.	7.00
St. Louis, Mo.	
Church of the Messiah	110 00

APPROPRIATIONS FOR THE YEAR ENDING APRIL 30, 1897.

Societies.

Alameda, Cal.	$200.00
Albany, N. Y.	1,200.00
Andover, N. H.	125.00
Ann Arbor, Mich.	1,200.00
Asheville, N. C.	150.00
Athol, Mass.	
First Cong'l Church	200.00
Atlanta, Ga.	500.00
Austin, Texas	500.00
Bath, N. H.	150.00
Berkeley, Cal.	500.00
Brooklyn, Conn.	100.00
Castine, Me.	150.00
Chattanooga, Tenn.	200.00
Colorado Springs, Col.	400.00
Des Moines, Iowa	200.00
Dover, N. H.	200.00
Duluth, Minn.	500.00
Ellsworth, Me.	150.00
Exeter, N. H.	250.00
Fargo, N. D.	300.00
Farmington, Me.	300.00
Francestown, N. H.	250.00
Gardner, Mass.	100.00
Gouverneur, N. Y.	600.00
Hamilton, Canada	300.00
Helena, Mont.	800.00
Iowa City, Iowa	300.00
Ithaca, N. Y.	1,300.00
Lancaster, N. H.	50.00
Lawrence, Kan.	500.00
Littleton, N. H.	250.00
Madison, Wis.	600.00
Melrose Highlands, Mass.	150.00
Middleboro', Mass.	250.00
Millbury, Mass.	150.00
Minneapolis, Minn.	
Free Christian Church	800.00
New Brighton, N. Y	650.00
New London, Conn.	300.00
New Orleans, La.	350.00
Northampton, Mass.	$650.00
Ontario, Cal.	200.00
Passaic, N. J.	200.00
Pembroke, Mass.	50.00
Pittsfield, Mass.	600.00
Plainfield, N. J.	400.00
Pomona, Cal.	250.00
Presque Isle, Me.	300.00
Puyallup, Wash.	100.00
Randolph, Mass.	400.00
Redlands, Cal.	250.00
Richmond, Va.	250.00
Ridgewood, N. J.	150.00
Rochester, N. H.	300.00
Rockville, Conn.	300.00
Rowe, Mass.	150.00
St. Cloud, Minn.	200.00
Salem, Ore.	350.00
Salt Lake City, Utah	600.00
San Diego, Cal.	300.00
Sandwich, Mass.	150.00
San José, Cal.	750.00
Santa Ana, Cal.	200.00
Santa Maria, Cal.	200.00
Somerville, Mass.	
Second Unitarian Society	50.00
Spokane, Wash.	350.00
Tiverton, R. I.	200.00
Topeka, Kan.	400.00
Trenton, N. Y.	300.00
Tyngsboro, Mass.	125.00
Vineland, N. J.	300.00
Westerly, R. I.	300.00
Whitman, Mass.	200.00
Wichita, Kan.	300.00
Windsor, Vt.	225.00
Wolfeboro', N. H.	200.00
Worcester, Mass.	
South Unitarian Society	600.00
Yarmouth, Me.	200.00

Salaries and Allowances to Superintendents, Missionaries, etc.

Rev. Wayland L. Beers, Union Springs, N.Y.	$150.00
" Jasper L. Douthit, Shelbyville, Ill.	500.00
" Trowbridge B. Forbush, Memphis, Tenn.	1,000.00
" Samuel R. Free, Willimantic, Conn.	400.00
" John B. Green, St. John, N.B.	1,200.00
" Napoleon S. Hoagland, Green Harbor, Marshfield, Mass.	200.00
" Clay MacCauley, Japan	2,500.00
" Daniel W. Morehouse, Superintendent for Middle States and Canada (other half from Conference)	1,250.00
" T. Grafton Owen, Arcadia, Wis.	400.00
" Magnus J. Skaptason, Winnipeg, Man.	800.00
" D. Munro Wilson, Superintendent for New England	2,500.00

Other Missionary Appropriations.

Work in New England, under direction of Superintendent	$600.00
" " Middle States, under direction of Superintendent	200.00
Norwegian Mission, Fergus Falls, etc., Minn.	400.00
Towards expense of Pacific Coast Headquarters, San Francisco, Cal.	250.00
Building Fund of Unity Church, Santa Ana, Cal.	400.00

CHURCH BUILDING LOAN FUND.

Receipts.

Cash on hand May 1, 1896		$41,747.36
Repayments of Loans		10,850.00
Interest		824.46
Donations: —		
First Church, Boston, Mass.	$40.00	
First Congregational Parish, Canton, Mass.	10.00	
Friend	5.00	55.00
		$53,476.82

Expenditures.

Loans: —		
Wollaston (Quincy), Mass.	$4,700.00	
Passaic, N. J.	4,000.00	
San Diego, Cal.	2,500.00	
Waverley, Mass.	2,000.00	
Ontario, Cal.	1,500.00	
Salem, Ore.	1,500.00	
Omaha, Neb.	1,300.00	
Hudson, Wis.	800.00	
Duluth, Minn.	700 00	
Chattanooga, Tenn.	210.00	
Sandwich, Mass.	150.00	
		$19,360.00
Legal Expenses	$40.72	
Other Expenses	23.70	
		64.42
		$19,424.42
Cash on hand April 30, 1897		34,052.40
		$53,476.82

PROPERTY OF CHURCH BUILDING LOAN FUND.

Cash on hand		$34,052.40
Loans to churches: —		
Alameda, Cal.	$1,400.00	
Allston (Boston), Mass.	2,100.00	
Beachmont (Revere), Mass.	125.00	
Beatrice, Neb.	900.00	
Chattanooga, Tenn.	2,310.00	
Colorado Springs, Col.	2,600.00	
Decorah, Iowa	400.00	
Des Moines, Iowa	1,780.00	
Duluth, Minn.	900.00	
Fargo, N. D.	2,100.00	
Gardner, Mass.	200.00	
Grand Rapids, Mich.	1,150.00	
Hamilton, Ont.	1,000.00	
Harlem, New York, N. Y.	12,600.00	
Holyoke, Mass.	1,500.00	
Houlton, Me.	750.00	
Hudson, Wis.	800.00	
Ithaca, N. Y.	3,600.00	
La Porte, Ind.	600.00	
Middleboro', Mass.	1,200.00	
Midland, Mich.	600.00	
Millbury, Mass	400.00	
Minneapolis, Minn.	3,500.00	
Moline, Ill.	1,300.00	
Neillsville, Wis.	1,040.00	
Oklahoma City, O. T.	498.00	
Olympia, Wash.	3,150.00	
Omaha, Neb.	6,050.00	
Ontario, Cal.	1,500.00	
Orange, N. J.	3,500.00	
Passaic, N. J.	4,000 00	
Pepperell, Mass.	300.00	
Perry, Iowa	800.00	
Pittsfield, Mass.	3,000.00	
Pomona, Cal.	2,000.00	
Puyallup, Wash.	1,006.25	
Randolph, Mass.	2,400.00	
Rochester, N. H.	1,800.00	
Rockland, Mass.	600.00	
Rutherford, N. J.	2,100.00	
St. Anthony Park, Minn.	540.00	
St. Cloud, Minn.	2,050.00	
St. John, N. B.	1,800.00	
St. Joseph, Mo.	3,060.00	
Salem, Ore.	2,275.00	
San Diego, Cal.	2,250.00	
Sandwich, Mass.	530.00	
Santa Barbara, Cal.	1,500.00	
Seattle, Wash.	540.00	
Sioux Falls, S. D.	2,000.00	
Spokane, Wash.	885.00	
Toledo, Ohio	2,800.00	
Topeka, Kan.	600.00	
Waverley, Mass.	2,000.00	
Whitman, Mass.	400.00	
Winona, Minn.	800.00	
Wolfeboro', N. H.	600.00	
Wollaston (Quincy), Mass	4,600.00	106,789 25
		$140,841.65

FORM OF BEQUEST.

I give and bequeath to the AMERICAN UNITARIAN ASSOCIATION, *a Corporation established by law in the State of Massachusetts, the sum of*
dollars.

The above is the simple form requisite in making a legacy for the furtherance of our missionary work.

Any further information which may be desired can be obtained by applying to the Secretary at his office, 25 Beacon Street.

AMERICAN UNITARIAN ASSOCIATION

ANNUAL REPORT

1898

AMERICAN UNITARIAN ASSOCIATION

Annual Report

1898

CONTENTS.

OFFICERS.

1897–1898.

President.

HON. CARROLL D. WRIGHT, LL.D., of Washington, D. C.

Vice Presidents.

HON. JOSEPH W. SYMONDS, LL.D., of Portland, Me.
MRS. SARAH E. HOOPER, of Boston, Mass,
HON. DORMAN B. EATON, LL.D., of New York, N. Y.
HON. THOMAS J. MORRIS, of Baltimore, Md.
HON. DANIEL L. SHOREY, of Chicago, Ill.
HON. HORACE DAVIS, of San Francisco, Cal.

Secretary.

REV. GEORGE BATCHELOR, of Cambridge, Mass.
[Resigned Nov. 9, 1897.]
REV. SAMUEL A. ELIOT, of Brooklyn, N. Y.

Assistant Secretary.

GEORGE W. FOX, of Boston, Mass.

Treasurer.

GEORGE W. STONE, of Boston, Mass.

DIRECTORS.

1897–1898.

TERM EXPIRED MAY, 1898.

Rev. Ellery C. Butler	*Quincy, Mass.*
Rev. William W. Fenn	*Chicago, Ill.*
John Mason Little, Esq.	*Boston, Mass.*
Arthur T. Lyman, Esq.	*Boston, Mass.*
Mrs. Thomas Talbot	*North Billerica, Mass.*
Henry B. Wells, Esq.	*Plainfield, N. J.*

TERM EXPIRES MAY, 1899.

Rev. Thomas L. Eliot, D.D.	*Portland, Ore.*
Hon. Henry J. Hosmer	*Concord, Mass.*
Alfred Metcalf, Esq.	*Providence, R. I.*
Rev. Minot J. Savage, D.D.	*New York, N. Y.*
Rev. Thomas R. Slicer	*Buffalo, N. Y.*
Mrs. Kate Gannett Wells	*Boston, Mass.*

TERM EXPIRES MAY, 1900.

Rev. George Batchelor	*Cambridge, Mass.*
Rev. Howard N. Brown	*Boston, Mass.*
Mrs. Charles T. Catlin	*Brooklyn, N. Y.*
Francis Cutting, Esq.	*San Francisco, Cal.*
Rev. Austin S. Garver	*Worcester, Mass.*
Archibald M. Howe, Esq	*Cambridge, Mass.*

STANDING COMMITTEES.

Finance. — Messrs. Lyman, Hosmer, Little, Howe, and Metcalf.

Publication. — Messrs. Butler, Brown, Garver, Batchelor, and Mrs. Wells.

New England States. — Messrs. Hosmer, Howe, Butler, Metcalf, and Mrs. Wells.

Middle States. — Messrs. Wells, Savage, Slicer, Batchelor, and Mrs. Catlin.

Southern States. — Messrs. Little, Butler, Garver, Mrs. Talbot, and Mrs. Catlin.

Western States. — Messrs. Fenn, Little, Brown, Slicer, and Batchelor.

Pacific Coast. — Messrs. Lyman, T. L. Eliot, Cutting, Hosmer, and Mrs. Talbot.

Foreign Missions. — Messrs. Fenn, Brown, Savage, Garver, and Mrs. Wells.

Education. — Messrs. T. L. Eliot, Howe, Wells, Mrs. Talbot, and Mrs. Catlin.

Executive Committee. — Messrs. Hosmer, Slicer, Little, Fenn, and Mrs. Talbot.

ADDRESS OF HON. CARROLL D. WRIGHT.

PRESIDENT OF THE ASSOCIATION.

I TAKE great pleasure in welcoming you this morning on the occasion of the seventy-third anniversary of the American Unitarian Association, and in congratulating the Association upon the prosperity which has attended its work throughout the past year. It should be remembered that we have been passing through a period of four or five years of industrial and financial depression; and if, as we near the close of that period, the Association can present a record of prosperity, it is indeed a matter of deep gratitude. The reports of the secretary and treasurer will give you full details as to the condition of the Association.

While we recognize this prosperity which attends us, there are other matters which may well call for serious consideration. As I travel about the country and meet Unitarians, I hear several whispers which have caused, and may in the future cause, some alarm. Some of these whispers intimate some denominational deterioration. I do not believe there is anything in this to alarm us, and yet it is our duty to ascertain the causes of the whispers; and it seems to me that there are several which can be considered.

So far as the Unitarian denomination is concerned, there is nothing in it which should lead to sectarian thought or action; and yet the presence of sectarianism

may be an element of weakness, and may cause some to think that the denomination itself is losing its ground. The good Dr. Bellows called the Unitarian denomination the "unsectarian sect." This expression is epigrammatic and forceful. If there be a sect in all the religious communions that can claim to be unsectarian, it is our own; yet we must preserve our identity, and secure efficient organization. Our own secretary, Mr. Eliot, has said, "Unitarianism is not a body of opinions, it is a habit of mind and a principle of conduct. There is no such thing as a Unitarian sect. There is a Unitarian movement. It is the movement away from dogmatic Christianity toward spiritual Christianity. Its effort is to realize for humanity a freer, richer life. It endeavors not to destroy, but to fulfil." The predecessor of Mr. Eliot has said that "sectarianism is the bane of Christianity, and yet everything which is important enough to be denominated will result in a denomination. That is well. Variety is desirable, and does not necessarily tend to bigotry and exclusion."

These statements cover the whole question. There is no sectarianism in God's work: his law applies to all. There is no sectarianism in the work of the Great Master, for his teaching applies to all. But, as intimated by Mr. Batchelor in what I have just quoted, if we are not sectarian, what is the purpose of our denomination? It is organization, and this is essential to secure that habit of mind and principle of conduct for which Unitarianism stands. It is to this end that we insist upon an efficient body charged with the mission and other work of the Association. We have a right to spread our views, to teach all men to adopt that habit of mind and that principle of conduct which we believe to be the crucial test of our order. As the secretary well points out to you, the organization on which the denomination depends is bent

upon carrying out its true work. It will not hesitate to take those steps which it deems essential, and it will put force and energy into the execution of the will of the Association. All this can be done without danger of sectarian work. Organized effort is not sectarianism, and to this organized effort we are pledged.

In our local church organizations there are to be found here and there elements of weakness. This results from two forms or two methods of work: first, from over-organization; and, second, from lack of organization. A society which commands my deepest interest and affection has over sixty officers to conduct its affairs. It must be granted that each officer has the true spirit with which to carry on his work; but, where there are very many auxiliary organizations within a church or parish, there is apt to be a dissipation or diffusion of forces, each subsidiary organization depending upon the same constituency, thus giving the appearance of — while at times there is a real — weakness, the result being a certain irritation which comes from the demands and claims of many instrumentalities. But this is better than a lack of organization, which is weakness itself. The Church does its best work when it has thoroughly organized itself into the essential auxiliaries for carrying out its work. A few of these, commanding the services of the very best people, can accomplish much more than an over-organized body. Observation in various denominations has taught this. If all are officers, each must draw upon the other. If there are no officers, there is no one to direct. Hence the true line of reason and effectiveness in local church organization is in a harmonious and happy balance of forces, so that all interests shall be involved and thoroughly directed. To remove all notions or suspicions, and thus prevent the whispers of denominational weakness, there must be action, but

such action that there shall be no lodgment of the idea of dissension or lack of harmonious work.

Another whisper that has come to me — and it has pained me exceedingly — relates to sectional jealousies. It has been intimated for many years, and now as much as ever, that this grand Association of ours is a Boston institution, and needs not the support of the rest of the country. When I took up my life-work, I received a very important lesson from my great master, Gen. Francis A. Walker. He insisted that the true line of statistical investigation should be to render unto all the truth ascertained, not to weaken it by apportioning so much to this party and so much to that, — a course which would cause disaster, and bring economic investigation into disrepute. This lesson is quite applicable to the work of a great association like our own. In the past there have been dissensions — not dangerous ones, perhaps, but yet dissensions — from a lack of harmonious action, growing out of geographical differences. But what has this Association to do with the sectional idea which might come from the Western Conference or the Middle States or the influence of the Back Bay? The East is the centre of gravity of the Unitarian denomination. When any other section of the country becomes the centre, there will be found the balance of power and of influence; and the East will gladly transfer its local care of the whole body to that section which surpasses it. There should be no weakness from any sectional idea. The East contributes its money, and pays it out for the benefit of the rest of the country. It is glad to do this. So, when I hear it whispered from some Western place that it does not propose to support the Association because it is a Boston institution and can take care of itself, I feel like rebuking the author of the whisper, and generally point out to him how much the East has done toward establishing our

Church in other parts of the country. This is true missionary work. The strong must help the weak. Because the East is strong in Unitarianism, the West and the South and the Pacific Coast must for a long time to come look to it for some of its nourishing forces. There is no element of weakness or deterioration in any of these things. They are ideas, false to be sure, which have lodged in men's minds. If we can remove them, it is our duty to do so.

But there is another whisper of deterioration which affects the pulpit, in the feeling that our pulpit is not so strong as formerly. Now, there is something of truth in this, but it does not belong to the Unitarian order alone. I hear the same suggestion from my friends in other denominations, that their pulpits are not the same as they were. If this be true in any measure, what can be done to offset it? We cannot compel men of brains, of power, or great capacity, to enter the pulpit. Younger men sometimes think that the older ones are crowding them. Older ministers are not wont to crowd the younger, but it is their habit and their desire to welcome them. Whenever a young man comes from one of our divinity schools or comes into the denominational work from any quarter, and he possesses the spirit and the consecration for the work of the ministry, he is always given a hearty welcome. The older ministers are the mainstays of spiritual work; for it is through their influence, through their encouragement, through their helping hands, that the young man finds his opportunity. I think we might appeal with more force to the young men themselves. We should appeal to them to work, and to work earnestly; to consecrate themselves to the high calling on which they have entered; to dedicate their lives to it; to discipline themselves by taking remote and even poverty-stricken parishes, through which they get their very best discipline; to go into the wilderness, as Eliot went, as Crothers went, as young

Shippen went, as many others have gone, and thus get the very best elements of their future work.

Young men are apt to grumble. They should not do this, but co-operate. They should not crowd the older men too hard, but take a lively and earnest interest in the denomination itself as well as in some particular church. Let them follow the habits of young men entering other professions, — lawyers and doctors, who are content to live on half-rations almost, in order to secure their standing in a community. Young ministers should grow to their maturity, and not expect it in their early life. I appeal to them to help to secure organized effort; to think of the denomination and the principles for which it stands, and not too much of themselves, so that, when they make their assaults against the enemies of mankind, — selfishness, narrowness, bigotry, — and they fall back bruised, disappointed, and maybe discouraged, they will have the abiding principle which will enable them to renew the attack. Sympathy with life itself, contact with humanity in all its phases, a knowledge of the weaknesses of men gained through observation and experience, — these are the things which, in addition to the training of the divinity school, fit a young man for the pulpit. The pulpit will never lose its influence, because through its personality there is power. The printed page is all well enough and influential, but the very statements of the printed page come with greater force through the personality of the pulpit. There is no nobler work, when the spirit is in it, than that of preaching the gospel of the Great Master; but the man who has been down into his Gethsemane can preach it with more force, can get nearer the hearts and the lives of men, than the minister who has never been there. Every man, in order to give the best fruition of his life, must have the discipline which comes through some experience in his Garden of Gethsemane.

REPORT OF REV. SAMUEL A. ELIOT.

SECRETARY OF THE ASSOCIATION.

To the President of the American Unitarian Association: —

THE Secretary of the Association has the honor to submit the following report for the year ending May 1, 1898: —

On November 9, 1897, Rev. George Batchelor presented to your directors his resignation as Secretary of the Association in order that he might accept the editorship of the "Christian Register." Mr. Batchelor had given nearly three years of judicious and diligent service to the Association. Following in office a man who was greatly loved and honored he, during his comparatively short term of service, made himself everywhere respected and trusted for the fairness and accuracy of his judgment. Coming into his work at the beginning of a serious financial depression, by cautious management he maintained the activities of the Association upon a diminished income without serious loss. His administration was marked by the settlement of some grave problems and by the adoption of some new policies and methods which must prove of permanent value. The directors put on record their feeling of indebtedness to him for the tact, the intelligence, and the readiness of resource that enabled him to do his work so well. He has continued through the remainder of the year to act as a director. At the same meeting at which Mr. Batchelor's resignation was accepted I was elected to fill out the unexpired term; and I took

charge of the office on January 1, 1898. The report herewith submitted covers, therefore, seven months of Mr. Batchelor's administration and four months of that of his successor.

On November 22, 1897, Mr. — now Rev. — George W. Stone, who had served the Association with zeal and fidelity for nearly three years as its Treasurer, communicated to the Board his determination not to permit his name to be presented again at the Annual Meeting for election as Treasurer, having become convinced that the continuation of the salary of the Treasurer with the duties as at present defined and understood was not advisable. The directors accepted Mr. Stone's generous proposition, and on April 12, voted to appoint Mr. Stone as Field Agent of the Association for the year following his relinquishment of his office of Treasurer, his work to be done under the direction of the Secretary. The Association will thus continue to have the benefit of Mr. Stone's experience, enthusiastic temperament, and earnest purpose.

On July 2, 1897, Rev. D. M. Wilson resigned his position as Superintendent for New England. His resignation was accepted, to take effect November 1. His term was afterward extended to January 1, and in recognition of Mr. Wilson's faithful services the directors put on record their deep appreciation of his personal worth, and of his fidelity and industry in the discharge of his duties. Mr. Wilson's withdrawal left but one superintendent in the field, Mr. Morehouse retaining charge of the work in the Middle States.

The stern necessity resting upon the Association not to spend more money than the churches contribute has thus required the abandonment for the time being of a business organization which was carefully planned by the National Conference and which had achieved good results. The abandonment of the system does not indicate any

lack of confidence in its efficacy; but it is manifestly an unwarrantable use of the income of the Association if nearly half of it is to be spent to supervise the expenditure of the other half. The policy of superintendency was well devised, but it was based on the supposition that the Association would have an income of more than $100,000. As soon as the income of the Association can be increased, there can be no doubt of the revival of the superintendency plan, slightly modified by the experiences of ten years' trial. But in this matter, as in all others, the Directors await the generosity of the churches.

The year just past is significant as the first year of the application of the budget plan of making appropriations. The expenditures of the Association are thereby divided among four departments, namely: Maintenance, Publication, Foreign Missions, and Home Missions. At the meeting of the Board in May, 1897, the Treasurer presented his report of the income of the preceding year and his estimate of the income for the year to follow, and the estimated income was then divided between the various departments according to their legitimate proportions. The expenditure of the appropriation for each department has been determined by the committee in special charge of that department, the Board of Directors reserving the right to revise or veto such appropriations before they took effect. This plan has worked admirably and has produced the most satisfactory financial record that the Association has been able to make in many years. The Treasurer is able to report a considerable gain in the financial condition of the Association, and the gifts of the churches are larger than for any year of the last decade with the exception of 1893. The number of churches contributing increased from 261 to 268. The financial condition of the Association may now be regarded as

satisfactory within its exceedingly narrow limits, but the limit can be, and ought to be, extended.

In accordance with the vote of the directors, April 14, 1896, requiring "that the general fund be reimbursed by the careful husbanding and investment of bequests," the bequests received during the year and amounting in all to $7,297.00 have been used to increase the General Fund, which now amounts to $58,067.56. The excess of receipts over expenditures for the year is $10,929.78, which is in the main represented by the increase in the capital of the General Fund, by the increase of the capital of the Hayward Fund due to change of investment, and the increase by a gift of $100 of the capital of the Grindall Reynolds Fund. The following table shows the fluctuations of the General Fund for the last ten years: —

1889	$159,609.50	1894	$75,250.31
1890	141,451.30	1895	49,456.56
1891	121,263.02	1896	47,371.56
1892	93,381.77	1897	48,121.56
1893	86,250.31	1898	58,067.56

On March 8, the Board adopted another vote which marks a distinct forward step in the financial policy of the Association. It was then —

"Voted, that the special and general funds of the Association, with the exception of the funds, which, in the judgment of the Finance Committee, are required, by the terms of gift, to be invested in identifiable securities, or for other reasons, shall be collectively invested, and that, at the close of the financial year, the income from the securities held shall be credited to the various funds according to the amount of their capital, and at the average rate of interest earned, and that this method shall take effect at the beginning of the next fiscal year."

This vote makes forever secure the endowments which the Association has received through bequests and provides that the memory of the testators, whose names are associated with the spread of Liberal Christianity through the instrumentality of the Association, shall be preserved. No fund can hereafter be lost by an unwise investment, and those who intend to remember the work of the Association in their wills are assured that their desires will be perpetually carried out.

Maintenance.

The properties of the Association have been maintained in good order throughout the year. The building at 25 Beacon Street already begins to feel the pressure of the increasing activity of the denomination. Beside the exclusively denominational organizations which make their headquarters there, including the Sunday-School Society, the Ministerial Union, The Minister's Monday Club, the Young People's Religious Union, the Ladies' Commission, National Alliance of Unitarian Women, and the Unitarian Temperance Society, the building is used for meetings by the trustees or directors of the following institutions and enterprises: Society for the Relief of Aged and Destitute Clergymen, The South End Industrial School, Massachusetts Congregational Charitable Society, Society for Propagating the Gospel among Indians, The Channing Club, The South Middlesex Unitarian Club, Federation of Clubs, Boston Flower Mission, Needle Women's Friend, Infant Asylum, Trustees Exeter Academy, Harvard Biblical Club, Children's Aid Society, Boston Port and Seamen's Aid Society, The Cheerful Letter, and Society for Promoting Theological Education. The building might be still further used could it be better lighted in the evening, and the directors, in the course of the winter, caused estimates to be made for electric wiring and light-

ing, but the estimated expense proved too great for the resources of the Association. Besides maintaining, lighting, and heating the Boston headquarters, the Association contributes to the support of headquarters in Chicago and San Francisco, while the Middle States Conference maintains the headquarters in New York, and the Philadelphia churches maintain a Book-Room in that city.

Publication.

On January 11, the directors requested the Publication Committee to revise the list of publications of the Association. At the succeeding meeting, $2,000 was appropriated for the publication of new tracts and new editions of old ones. The Secretary was given authority to issue a new classified list of Unitarian books, a new catalogue of tracts, arranged according to subjects, or according to authors, or in any other form which commends itself to his judgment, and to bind together selected tracts in simple cloth bindings, to be sold for a small price. The arrangements to carry out these votes are now well advanced. The Secretary has corresponded with the Post-office Missions throughout the country, and has received many valuable suggestions about the readjustment of the tract list and the addition of new matter. Nine hundred and forty-one copies of Channing's Works have been freely given to ministers and divinity students applying for them. More than three hundred copies of the "Christian Register" have been regularly sent by this Association to colleges, libraries, and reading-rooms, in towns and cities all over the country. Selected volumes of the publications of the Association have been granted to sixteen libraries.

The Association should do its part in stimulating the scholarship of the denomination and furnishing means of utterance. New tracts should constantly and rapidly be

published, and standard sermons and essays of leading Unitarian writers and preachers, as well as the expressions of our latest thought, should be kept in circulation. I beg to recommend as a means of encouraging the work of our scholars that a fund of not less than $10,000 be raised to provide for annual courses of lectures in the cities of the United States, the lectures to be afterwards collected and published in book form.

Foreign Missions.

At the last Annual Meeting of the Association it was recommended that the Board of Directors not only continue the present small appropriation for the Unitarian Mission in Japan, but make such provision as may be found practicable for the extension of a work so full of promise. I am glad to report that the Japanese Mission has within the past year taken the longest step in advance in its history. A union has been brought about between the Unitarian magazine, "Shukyo," and the chief organ of liberal orthodoxy in Japan, "Rikugo Zasshi." The new magazine is to be called by the latter name. It is to be published by the Japan Unitarian Association, and its chief editor is Mr. Kishimoto, formerly editor of the "Shukyo," and Secretary of the Unitarian School. This arrangement means the close allegiance of the writers, speakers, and churches of the liberal wing of Japanese Christianity. The initiative in this step was taken by the liberal orthodox men, and was not the result of any aggressive solicitation on the part of our representatives.

The work of Senshin Gakuin will hereafter be somewhat modified. It will cease to be a normal school, but will become more a centre for university extension work; and the activity of our mission will be more concentrated on church extension, on the new magazine, on the Post-office Mission, and on publication interests. The mission

is handsomely housed in a building which, under the new treaty, becomes the property of the Association within a year. It is at present held in the name of one of our Japanese fellow-workers in trust for the Association.

Experience has thus justified the audacity of the officers and directors of the Association in undertaking to conduct an enterprise which was not only foreign in its geographical sense, but foreign to the tradition of the Unitarian body. The Mission never commanded the entire confidence of the constituency of the Association. No expenditure has been so eagerly criticised both within and without the Board of Directors. It has again and again been urged that the relief of misery and ignorance at home ought to take precedence of work in foreign lands. This has seemed to many people the unanswerable plea of common sense. But the friends of the Japanese Mission have never believed that the imperfections of our work at home presented any adequate excuse for the avoidance of our obligations abroad. The ordinary excuse is a pleading for exemption on the ground of our own neglect.

The Unitarian Mission has been a unique experiment, and in so far as it has been faithful to its original purpose, it has achieved an almost dramatic success. In its inception it was a frank departure from the customary aim and method of foreign missionary work. It was commissioned "not to convert, but to confer." The great Christian Missionary Societies have always gone to work in a spirit of patronage. They have regarded non-Christian peoples as the Hebrew prophets regarded the idolaters of Edom or Moab. They have taken literally the scriptural injunction, "Go preach to all nations repentance." Our Mission has proclaimed a new missionary motive. It has sought to discover the good in all existing forms of faith. It has recognized the underlying

sympathy in all religions, and emphasized unities rather than diversities. It has wrought in the spirit of Paul in his great missionary speech at Athens, proclaiming the unknown God already ignorantly worshipped, using the existing symbols, and the saying of the local poets to reinforce the new message. Our Mission has not tried to free men from one superstition by inviting them into another superstition. It has refrained from arrogance and taunt of error, but with respect for all that is good in the Japanese systems of thought and faith it has invited friendly conference and co-operation, and acquainted thinking Japanese with the adaptability of liberal Christianity to the spiritual needs of the lusty empire. If it has done no more than to show that Christianity also means kindliness, courtesy, and sympathy toward a foreign people and faith, it has served a good purpose; but besides this it has done a work of great practical value and attracted the attention, sometimes friendly and sometimes hostile, of many of the best minds in Japan. The expense of conducting this unique experiment has decreased more rapidly than is usually the case with our home missionary work. Five years ago the Japan Mission cost over $10,000 annually; last year, without suffering any appreciable loss in efficiency it cost a little more than half that sum; next year its activities will be entirely supported by the income of the Hayward Fund, which, under the terms of the bequest, must be spent for Foreign Missions, the only charge upon the unrestricted income of the Association being the salary of the director.

Home Missions.

The withdrawal of the superintendents has greatly increased the responsibilities and labors of the executive officers, as all matters of detail heretofore assigned to the

local superintendents have now to be managed from the national headquarters. The directors have in the difficult conduct of their work sought counsel widely. The Western Missionary Council, by which representatives of the State conferences of the Middle West meet in Chicago, semi-annually, and confer with the Secretary of the Association in regard to the appropriations for the Middle West, has been a marked success. The Council has no final decision, but the directors have almost invariably acted upon its advice. A similar Council for New England has been informally organized, and has held two meetings during the past four months, the Presidents and Secretaries of the New England Local Conferences giving their advice to the Secretary of the Association, and through him to the New England Committee, upon the conduct of the missionary enterprises in their various conferences. The Secretaries of the local conferences have also been frequently called upon for individual counsel, and their cheerful helpfulness has increased the efficiency of the work of the New England Committee.

The Association enjoys close co-operation with the other missionary bodies of our fellowship. The Women's National Alliance continues to be an invaluable ally. The labors of the earnest leaders of the Alliance, multiplied through the country by the co-operation of the Branches, increase knowledge of our word and work, arouse the missionary spirit, and enlarge liberality. The Young Peoples' Religious Union has stimulated and guided the ardors of our young men and women, promoted co-operation, and deepened religious interest. The Sunday-School Society has steadily improved the quality of Sunday-School teaching, wisely aided the activities of our teachers, and served the welfare of the scholars. The Ladies' Commission has continued its unostentatious but indispensable work of sifting literature for children.

The Trustees of the Church Building Loan Fund work always in close consultation with the officers of the Association. The fund is most carefully administered, and though investments in church buildings are notoriously insecure, the fund has had no serious losses. Within the past year, however, for the first time since the fund was established, the Trustees have been obliged to bring action for foreclosure of the mortgages on two properties. In these cases, no payments on the indebtedness had been made for a series of years, and the church societies nominally owning the buildings had lapsed into innocuous desuetude. Eight new loans or readjustments of old loans were made during the course of the year, the amount loaned aggregating $18,940. Experience has now proved that the fund is large enough to meet all reasonable demands. Its income from the repayment of loans is steady and reliable, and is sufficient to fulfil the purposes for which the fund was established.

One other distinct but co-operative agency for denominational work must be mentioned. The delicate task of aiding candidates for settlement to obtain a hearing, and supplying vacant pulpits, has, within the past year, been taken entirely out of the hands of the officers of the Association. This work has been assumed by a committee of the Ministerial Union and the Ministers' League, the Association supplying a small subsidy and a room for the use of the Committee. The Committee assumes no authority, but exists wholly as a convenience to help churches and ministers to intelligently discover each other's needs. The Secretary of the Committee keeps a list of ministers desiring settlement, and of churches who are seeking ministers, and, without any personal or official intervention, serves as a mediator. This method forces all responsibility where under congregational government it belongs, upon the churches; and in practical opera-

tion, under the discreet and genial direction of the Secretary of the Committee, it appears to work well. No method of conducting this necessary but arduous work can be satisfactory to all concerned; for as long as there are more ministers seeking pulpits than there are churches to be served, no possible plan can save some worthy candidates from disappointment.

There has been no marked change in the missionary policy of the directors during the past year. The Board has faithfully pursued the plan announced in 1896, of gradually and judiciously discontinuing or reducing aid to dependent churches, thereby encouraging self-support and independent vigor; and it is a matter of hearty congratulation that this process has now been carried on for several years without causing any church to go out of existence. The Board further continues in its endeavor to concentrate aid as far as possible upon important enterprises, while giving due consideration to the needs and desires of all the different departments of activity.

In New England, the Association has contributed $11,627.57 to the support of forty-one churches or missionary enterprises. Of these, twelve are churches in towns of stationary or declining population, — historic churches that have grown feeble as their young people have been drawn from country into city life. The sum spent in keeping these churches alive is small, and every sentiment of honor for our New England heritage, as well as every obligation resting on the strong to bear the infirmities of the weak, requires us to maintain them. Without them a dozen New England villages would become practically pagan. Twenty-nine of the aided churches in New England are movements started or revived within the last fifteen years, and which have not yet attained to self-support. Some of these churches show a noble spirit of sacrifice and a sturdy self-reliance;

and these grow toward independence steadily, and sometimes rapidly. Others are like seed sown on shallow ground, springing up quickly, but withering in the first blaze of trial, and requiring much careful attention to even preserve them alive.

In the Middle States, the Association has aided eleven churches at a cost of $7,650. Of these churches three may fairly be classed as mature societies without adequate means of support. One is a church in a college town, and the remainder are new movements. The Middle States department has now enjoyed for ten years the services of a wise, patient, and industrious superintendent, and it begins to reap the harvest which results from the steady continuance of a well founded missionary policy. Most of the churches in this department grow steadily toward self-support, and new and inviting fields of service continually invite the investigation and the thoughtful energy of the superintendent. The ability of the Association to retain the invaluable services of the superintendent is due to the fact that the Middle States Conference provides one half of the salary and the Headquarters' expenses.

In the Southern States five churches are sustained at a cost of $2,912. There is only one self-sustaining church in this department — that at Charleston, and except for the work of the Association and the aid of the National Alliance, the gospel of liberal Christianity would be practically unheard in the South.

In the Western States, eleven churches receive aid from the Association. Four of these are in college towns, and were first established and are still maintained under the vote of the National Conference. Experience has proved that no expenditure by the Association is more productive in the diffusion of our thought than this. The Association also supports three missionaries among the Scandinavians in the Northwest. These ministers maintain circuit

preaching through a vast tract of country, reaching Swedish, Norwegian, and Icelandic congregations. The uprising of the Scandinavians in favor of a liberal interpretation of Christianity is one of the most significant religious movements of our times. The Association further maintains the interesting movements conducted by Rev. J. L. Douthit in Illinois and Rev. T. G. Owen in Wisconsin. These enterprises have approved themselves for many years to our constituents, and they do not now fail in deserving. The cost of the work in the Western States has been $11,943.

On the Pacific coast, twelve churches are maintained at a cost of $4,500: one of these is in a college town and all the others are churches planted within recent years. The conditions of business depression on the Pacific coast have prevented these societies from attaining the independence which was anticipated by their founders, but most of them are well rooted and will persist in spite of adversity.

As a total, then, eighty-five churches or missionary enterprises look to this Association for partial or complete support. Seventy-eight ministers derive a part or the whole of their salaries from the Association. The churches are well distributed geographically, and represent a considerable diversity in character, nationality, and local condition. Twenty-two of the eighty-five churches hold loans from the Church Building Loan Fund, and promise to be self-supporting as soon as these loans have been discharged. All the churches aided by the Association have this year been required, in addition to the detailed information furnished on the printed application for aid, to make thorough report on their condition and prospect. These reports are not all encouraging. Several missions report growth backward rather than forward, but on the whole, the Home Missionary Department may be fairly said to be healthy.

It is the purpose of the officers of the Association to invite the closest scrutiny of their work. Nothing is done behind closed doors or in a corner. The criticism of mere denunciation or ignorant abuse is of course profitless, but the directors need and invite the counsel of the members and friends of the Association, and welcome every endeavor to make the work of the Association more efficient and productive.

It is not permitted within the usual limits of a formal report upon the work of a past year to say much about the future; but I venture, standing here for the first time as your Secretary, to ask your attention very briefly to some considerations in regard to the work that lies before us. This Association is not ashamed to stand for organized Liberalism in religion. It has outgrown provincialism, and is to-day thoroughly national in spirit and effect. It believes in organized effort, in disciplined advance, in co-operative action. Unitarians love to say that their faith is not a body of opinion but a method of forming and holding opinions. While recognizing the beauty of the Unitarian spirit, this Association believes also in a Unitarian body. A disembodied soul is an inadequate agent for the work of the world. We believe in liberty, and hold ourselves stoutly independent of all outward authority and dictation, but it is a law of liberty by which we are to be judged. We reject bonds, but must we not accept bounds? Must we not have more cohesion among ourselves if we are to give wider diffusion to our thought? Must we not seek still greater concentration of effort? Must we not abandon our sturdy but lonely individualism, and consent to harness ourselves in strong teams for definite work?

It is needless to say that if our cause stands still it stagnates. It is a maxim of the military art that the

army that stays always in its entrenchments is beaten already. We are well prepared for advance, with a noble tradition behind us, with an acquired momentum, with a just proportion of the sense of continuity and new beginning, with a well-tested policy of administration, with opportunities of service everywhere inviting us. What do we wait for? For that uprising of zeal and earnestness in our churches which will supply the essential elements of advance. There is an abundance of natural impatience among our members, but it is too often of the kind that mistakes restlessness for progress and removal of landmarks for enlargement of territory. It is of the kind that complains rather than works, — the kind that criticises but does not create. Our active-minded members demand a bolder advance and a more rapid denominational growth, but they fail to provide the means of growth. They wonder that the oak does not more quickly expand, but the difficulty is that they have planted it in a flower-pot. They bid us sail the seas of exploration and help to free imprisoned souls in the territories that lie beyond. A noble vessel is ready for our use, but there is no fire under the boiler. Unless the ship can be supplied with sufficient coal it can make no distant voyage, and the call of those who long for freedom, and the proffered services of volunteers, must go unheeded.

It would be an injustice to my predecessors in this office, to the assiduous devotion of the directors, to the self-sacrificing loyalty of the missionary agents of the Association, and the ministers of the aided churches, did I not here testify that I know of no enterprise of public service where so much good work is accomplished upon such meagre resources. Here is a work of more than national extent, various in its operations, productive, stable, elastic, and by prudent administration at headquarters, and self-forgetting devotion in the field, it

is all carried forward, and even makes some real progress, upon the pitiful income of $65,000 a year.

The pay-as-you-go policy was deliberately adopted, and in the administration of a trust like this every requirement of business integrity and a decent regard for the rights of our successors demand that no obligations be incurred which cannot be paid for out of the annual income. The directors must continue the weary work of putting aside opportunities of service and turning a deaf ear to the appeals for help until all the ministers and churches of our fellowship take hold of the work of raising contributions as some, thank God, have done, with real earnestness, with intelligent method, with prompt despatch, with some deep sense of personal responsibility.

I ask you for a larger patience, a closer fellowship, a more persistent temper of service, a deeper consecration. There is no short cut to high attainment. The Kingdom of God is not abrupt in its methods but gradual. The seed must come slowly to fruitage, first the blade, then the ear, then the full corn in the ear. We must consent to endure the monotony of drudgery, and must not desert when the way leads through the dust of very commonplace concerns. Our ardor is of no value if it is simply an impatience, or if it is merely a slothful approval of the cause which the Association tries to serve, a sympathy with it without co-operative action. Ours must be a steady enthusiasm which cannot be baffled by delay nor fretted by ridicule, nor discouraged by mistakes, but which is strong to do and to bear, — strong alike against restless haste and all temptation of craven indifference.

Nothing will arouse this essential and persistent zeal, and maintain it, except some deeper realization of the vital importance of our mission in the world. We must win assurance of the master-motive. We need to realize that this business we are engaged in is not primarily our

business but the Father's business. It is not merely our affair whether we devote ourselves half-heartedly or unreservedly to the possibilities of service that are open to us, — it is God's affair. He has chosen us to do a special work in this world, and if we fail to do it, we shall be traitors to a high trust, we shall be as salt without savor, fit only to be cast out and trodden under foot of men. We must attain to the consciousness that God needs us, that he needs our petty energy in the unfolding of his will, that our work is not primarily ours but his work through us. We must win the confidence that our little endeavor is an essential element in God's success and then we cannot stoop to betrayal of our cause. We must win the conviction that this work is capable of forwarding not human interests alone but divine plans, that it is a link between creation and consummation, and that disloyalty to it is a check to God's beneficent operations.

Sometimes we are tempted to wonder of what use our work is, — why all this pain and effort to keep the feeble little lamp of our faith alight. The light that is in us is not our light, that is the answer. We are its keepers, not its owners. Our truth is not a luxury, it is a trust; it is not a possession, it is a message. It is given us of God not to keep but to communicate. In glad co-operation with diviner powers lies the strength that will help us to lift thought out of the darkness in which human speculation has shrouded it, and souls out of the depths into which human selfishness has thrust them. Therein is the faith that will still our restlessness, that will solve our perplexities, that will awaken our zeal, that will gather the chaotic and perhaps discordant elements of our hopes and desires into a substance, and solidify them at last into an accomplishment.

THE ANNUAL SERMON.

BY MINOT J. SAVAGE, D.D.

And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward. — Ex. xiv. 15.

In the profoundest sense of the word there is but one religion in the world. Religion is man's search for God, the attempt on his part to get into right relations with God. Man has always felt that this was the search for the secret of life, on the finding of which depended all happiness and all good. And in this search man has always been engaged from the very beginning of life on earth, under every sky. In whatever language he might attempt to utter himself, through whatever religious forms he might express, or attempt to express, his thoughts and his emotions, whatever name he may have given to the unseen, invisible Power, the one thing he has sought after has been to find God, to discover what God would have him do, and how he might come into such relations as should mean life and happiness and peace.

But, though religion has been one, theologies have been many. At any stage in the history of the world men have thought the best they were able to about the universe, about God, about their own natures, about the relation in which they supposed they ought to stand to God; and they have done their best to find the way and to become obedient to the divine voice. But, as man has been limited in his power, as he has been ignorant and

undeveloped, at any particular stage in the history of the world his conceptions of the universe and God and himself, of duty and destiny, have necessarily been imperfect, have endured but for a little time, have been outgrown and have passed away. So, while religion has never died, has never been in danger of dying, many systems of thought which have been called religious have of necessity passed away. And, if we think of it a little carefully and sanely, we shall see that the passing away of these different phases of religious thinking have been the most hopeful phases in the progress of the human race. It means that man is growing, that he is capable of higher, wider, deeper thinking, nobler feeling, grander moral and religious ideals. It means simply that, when he was a child, he felt as a child, he thought as a child, he understood as a child, but that, as he reaches on and up toward his higher and nobler manhood, he puts away childish things.

We are to-day in the midst of one of these great transitional epochs in the progress of the race. Never before, perhaps, have profounder or more far-reaching questions been raised. Never before has the race been called upon to face more radical and more disquieting revolutions of religious thought and theory. All around us we see tokens of the crumbling of a great system of theological belief which has been held for fifteen hundred years. I wish for just one moment to recall to your minds what you are familiar with, in order that I may note the nature and extent of this theological change that is upon us.

What did it mean, two hundred years ago or one hundred years ago, to be regarded as an orthodox believer? One must believe in the fall of man, in a ruined universe, in the total depravity of human nature, in the fact that man was intellectually incapable of the discovery of religious truth, and that, even though it were presented to

him, he was morally incapable of obedience. He must believe that in this condition God had sent a revelation, but a revelation partial, limited in its range and extent, — a revelation to a few of his children, leaving the rest to wander and stumble and fall in the dark. He must believe that there was somehow a threefold nature in God, — believe, though he might not be able to think it out with any clearness or intellectually to comprehend it. He must believe that the second person of the Trinity became incarnate in Jesus of Nazareth; that God thus lived, suffered for a few years, and died, in order to work out an atonement for a small part of the race. He must believe that the rest, the great majority, were to be irretrievably lost.

This is what it meant to be sound in the Christian faith two hundred or one hundred years ago. But to-day one can be sound on much easier terms than that. In order to illustrate what it is necessary, and how little it is necessary to hold, I wish to give some concrete illustrations, — illustrations that have sprung up in my own experience, through personal conversations with certain representative men.

Dr. Lyman Abbott tells us that, of all these great matters of belief, two only — and those two in a modified form — are absolutely essential to-day. The first is that one must believe that the Bible not *is* the word of God, but that it, in some inexplicable and unexplained way, *contains* a special divine message for man. The other is that Jesus, in some peculiar way, embodies for us the divine image, and so represents to us in some special fashion the divine likeness and life. Dr. Abbott does not insist any longer on the infallibility of the Bible. He does not believe in everlasting punishment. At any rate he told me in personal conversation that he believed God would save everybody that he *could*. He does not believe in the

old-time trinity, or, at any rate, he does not regard it as essential. He leaves you at liberty to accept or not, as you please, the immaculate conception of Jesus. He himself is inclined to accept it, but you need not. You must only believe that in some special way God dwelt in and was manifested in Jesus. And if you hold these two points you are orthodox.

I was talking with a prominent Presbyterian clergyman within the past year, — one whose name would be familiar to you all if I should mention it, — and he gave me his view of the infallibility of the Bible something after this fashion. He said, "If I believed that God ever did give an infallible revelation to the world, I should regard it as the most disheartening thing imaginable; for, if he ever did give the world such a revelation, it is certain that we have it not now." And this, if true, he would regard as indicating that God had somehow lost his control over human affairs. I was talking not a great while ago with an Episcopal clergyman, — I use these illustrations, not in any offensive way, but simply because they body forth what I wish to say in a more clear and forcible manner than I can say it in any other way, — and I asked him what it was necessary to believe. I referred to the "Pastoral Letter" of the bishops, issued with a great show of authority two or three years ago; and he said, "We pay no attention to that; it has no binding force." I referred to the Athanasian creed, which is still held by the Church of England; and he said, "Of course, we pay no regard to that." I referred to the Thirty-nine Articles, still published in the back part of the Prayer Book; and he said, "They have no authority whatever over our consciences to-day." I asked then in regard to the body of the Prayer Book. I said, "For example, here is the form for the baptism of infants, which still teaches, by plain implication, the damnation of such infants as are not baptized. Do you re-

gard that as binding?" He said, "Not at all." I asked him then what he did regard as binding. He said, "Simply the Apostles' and the Nicene creeds"; and these he felt at liberty to interpret just as he pleased. I said, "Then what is the matter with my being an Episcopal clergyman?" He said he did not know but what I might. This is allowable orthodoxy within the limits of one of the great historic churches.

I was talking with a Baptist clergyman only a little while ago; and he spoke of a man who was a candidate for the ministry, and who expected to have a good deal of difficulty in passing his examination. He confided to one of the fathers in the Church, who happened to be a personal friend, the fact that he did not believe in the atonement, and so feared he could not possibly bear the scrutiny of his fellow-ministers. This father in the Church suggested an easy way out. He said, "Write your statement about the atonement. Give Dr. Hodge's view, and then Dr. Shedd's view, and say that, of the two, you incline in favor of Dr. Shedd's. You need not say anything about your own belief." And he did it, and so passed safely all the shoals and quicksands of his examination.

There is a prominent Episcopal clergyman in one of our great cities, whose belief, so far as I can find out, in many a long conversation, is almost precisely identical with my own. He tells me that he regards the Nicene creed — "God of God, Light of Light, Very God of Very God," etc. — simply as a magnificent statement of theism. Instead of making these words apply only to one man, he makes them apply to humanity, to the race. One of the prominent educators of this country has made public the fact that he regards religious belief, in the creed sense, as of no importance whatever. He has joined a church the creed of which he does not believe, and has said so, and when asked to explain his

position, has done it after this fashion: "If I should refuse to unite with a church because I did not accept its creed, I should be confessing that the creed was of some importance, which I deny." Canon Wilberforce, in a recent volume of Sermons, has cunningly hidden away all the main points of our modern religious thought under the convenient verbiage of the old theological statements.

Where, then, are the old points of the theological system of the past? Almost every one of them has disappeared. Dr. Gordon of this city tells us that belief in eternal punishment is practical atheism. And so you may take them, one point after another, and nearly every one has faded out of the vital belief of the modern world. This system is crumbling. It belongs to the past. The early Church made one grave and serious mistake. It accepted certain supposed historical narratives, legends, traditions, of the Hebrew people, along with certain letters and writings of her own disciples of the first century, as being an infallible divine revelation. They identified, in a certain sense, these theological beliefs with religion itself. And so, as the world has gone on and outgrown these beliefs, they stand affrighted and trembling, for fear that religion itself is in danger. This whole conception of the universe, of God, of man, of duty, of destiny, is passing away. It is refreshing, I think, to escape from the midst of these crumbling ruins, and climb up to the heights that are luminous with the clear truths that we, as Unitarians, are accustomed to accept and are bound to proclaim to the world. The magnificence of our position, it seems to me, appears in this: there is hardly one of the great truths that we claim to believe and stand for that is not capable of demonstration. They have come to us as a new and grander revelation of God, conceded to this nineteenth century. Let me instance two or three of them, by way of illustration.

The universe, unity of force, unity of law, unity of substance, unity of life, unity of the human race, unity of the religious aim of the race, — all these great points are scientifically demonstrated as true. And along with these, do you not see, goes the unity of God, our fundamental principle, — the unity of that Power that is back of and manifested through all this phenomenal universe around us, and of which we are a part? Then take our contention with regard to this noble body of literature called the Bible. Our theory as to its origin, the methods of its composition, and its authority, are no longer questioned by those who are at the same time free and competent to study and pronounce judgment. It is settled, this opinion, in the court of the intelligence of the world. In regard to the Trinity, I need only say that it is utterly impossible of demonstration, of proof; while Unity is the utterance of all the force and all the law and all the life around us. When we come to the personality of Jesus, note one significant fact: if God were to attempt to put within a man all of divinity that man can hold, do you not see that, in the very nature of the case, all that he could do would be to create a perfect man? Should he break over the limits of this perfect manhood at any point, he would cease to be a man. It is impossible, then, to present anything in the nature of intellectual or rational proof that Jesus was more than perfect man. But perfect man contains and manifests for us all of divinity that we need on the level and within the range of our human life.

Take one more point, — the question of salvation. It is demonstrated beyond question that the only conceivable salvation is that which we teach and preach, — that which consists in character. When a man is right, physically, mentally, morally, spiritually, in accord with the divine law and the divine life, then he is saved, he must be saved, in this world, in any world, in this life, in any

conceivable life. And as for that other doctrine, that drapes the heavens in black, and that makes impossible for us a belief in the perfect goodness of God, that doctrine of the everlasting loss of the majority of mankind, — the mind of man has become incapable of conceiving it, the heart of man can no longer endure it, and the conscience of man cries out against it as a defamation of the character of our Father who is in heaven.

Note, then, the magnificence of our position. Those truths which are distinctive characteristics of the Unitarian movement are demonstrated truths, — truths that God has revealed to this nineteenth century, and that he has signed with his own hand and sealed with his seal, committed them to us, and made it our grand mission to proclaim them to the world. In the midst, then, of this crumbling system that belongs to the past, and having inherited such a magnificent dower of truth as that which characterizes our position, what duty lies before us?

A duty from which it is impossible that we should excuse ourselves. In the first place, let me suggest that it is our duty, at all times and everywhere, freely, fearlessly, without apology, in love, but with all earnestness, to proclaim these great truths, stand by them, not be ashamed of them, not apologize for them, but claim that this last gift of God to the race is the grandest that the centuries have ever known.

And then, in the next place, let us cultivate the religious side of our nature and our services in such a way that those that we invite to come out of the dimness of the past into the light of the present shall not feel that they are losing anything of the tenderness, the devoutness, the love, and the worship which they have been accustomed to in their old-time religious homes.

One of the great dangers, it seems to me, of this modern time is that the world shall become secularized.

In one way, it may be said that the old-time thought is somewhat responsible for this danger. Men have had it preached to them, from their childhood up, that a certain type of religious thinking was identical with religion itself; that, if they did not believe this and that and the other thing, they were enemies of God, enemies of the human race, and that they ceased to be religious. And men, having found that this and that and the other thing were not true, have taken the preachers and the writers at their word, and have left the churches empty, and gone out into a secular thought, a secular feeling, and a secular life. The one great thing, it has seemed to me, that we need to remember and to impress upon the world is, not only that we have a grander religious theory than the world has ever known, but that we have a grander religious life than the world has ever known. We need to cultivate this religious side of our natures more and more. The older I get, the wider my experience with men in their intellectual difficulties, their moral weaknesses, their sorrows, their losses, the more do I feel that the one great thing that the world needs is religion, — not ethics alone. We need to have our lives linked in with the life of God our Father; to feel that in the midst of all this confusion there is a purpose and a plan; to feel that, when we have lost money, when we have lost health, when we have lost friends, or when we have lost social position, we have not lost anything, since God is left. We need to understand that, so long as we know that we are his children and he is our Father, nothing else can by any possibility matter very much. And with this great trust in our hearts we become strong, life has a meaning. We trust, — yea, we see an outcome that makes it magnificently worth while to labor and to bear and to suffer and to lose, if need be. We gain strength to climb up over these obstacles, and make our weaknesses and our sins and our sorrows stepping-stones by which to rise to higher things.

We need religion, then, in this world; and I believe that we need it for the next. It seems to me a shallow, unworthy conception that imagines, because God is "too good to damn people," as we say, and because we can believe that the old-time hell was only a horrible dream, that therefore "it makes no difference." We need to remember that the only salvation we shall ever attain in this world or any other is that which comes from being attuned in every part of our nature to the divine life. And, if we go out into that other world that lies before us, unfitted for it, unspiritual, undeveloped in that part of our nature which is highest and which will endure when this body is dropped off and laid aside, we go not into happiness or peace; and the happiness and the peace may not be found for a million years, — nay, it can never be found except as it is found in coming into right relations with God. We need religion, then, for this world; and we need it for the next, — need it as much as the world thought it needed it when it held the old-time conception of salvation and loss.

I hear it said every little while that one reason why our Unitarian churches do not grow more rapidly, and why our children now and again, when they are grown and have moved away into other cities, go into other churches, is that our religious services are bare and poor and unattractive. If this be so, — I do not pronounce judgment, — need it be so? Is there any reason why we should not have the most beautiful churches, the noblest rituals, the loftiest music, the most attractive and beautiful services, that the world has ever known? Having the grandest thought, may we not have the grandest emotion to match the thought, and the most beautiful forms to incarnate that thought and that feeling? I do not know, I say, whether these statements are true. If they are, let us make our churches rich and beautiful and attractive.

I wish to say something concerning another duty, and to impress it, with all the power of which I am capable, upon the laymen of the denomination. I call upon you to be loyal to the Church. Do you believe that the Church represents the highest, finest religious thinking of the world? Be loyal, then, to our Unitarian denomination. Being loyal to Unitarian religion, you are loyal to the highest hopes of humanity. It is for the sake of humanity, and for the sake of God and his truth, that I ask you to be loyal to the churches.

What does this mean? Let us put it practically. It means that you are to attend church. If the church means something, — if it means the grandest thing in the world, — then attend its services and help forward its work. If you do not believe that it represents the grandest thing in the world, then I would have nothing to do with it any longer. I would do one thing or the other. I would cut myself off completely from having anything to do with it or else I would loyally and grandly support it, in every phase of its multiform life. The church is not a lecture association; you are not to attend its services or stay away simply because you happen to like this minister or that or do not happen to like him. The minister is not essential to the church. The sermon is not the most important part of church attendance. Attend the church for the sake of swelling the volume of the church life, making it the centre of light, influence, help, healing, for mankind. And yet I know there are people by the hundred, perhaps by the thousand, who drift, who attend church or not because of their likings or dislikings to the minister, because of their liking or disliking to the music, because of its being convenient or not convenient, or for one of a dozen reasons that ought not to sway for a moment an intelligent and earnest man. Support your church, whether you like the

minister or not, whether you like the music or not. Get a minister you do like as soon as you can. Improve the music as fast as you are able. But remember that it is petty and poor and mean, this conception of religion that does not rise above the level of all considerations of this character. Assist the church in all its varied activities. Give time to it, give thought, consult as to methods, as to means, remembering that a church is nothing unless it is a missionary church. The highest things, the divinest things, will never be yours until you have given them away. The sun does not have any light, or we do not know that it has any, except as it gives. Love and service and help mean giving always; and the only way that you can be known as possessing these qualities is in the fact that you are constantly giving them away to those who are in darkness, to those that are weak, to those that need. Consecrate yourselves, then, to the church, as a centre of divine, renovating, humanizing, uplifting influence, and this without regard to any matter of detail or any defects in its service or its organization.

I wish to speak of another matter. I have studied the history of liberal thought and liberal life in this country for a good many years; and I have noticed that, while no body of men on the face of the earth have been more liberal, more generous, than have our Unitarian people, still they have given with comparative meagreness to their own special religious causes and works. They have given to everything else excepting the furtherance of their own ideas. I am thinking at the present moment of a city where two young men were born. They went away, and each of them made his fortune. One of them was Orthodox and the other Unitarian. The Orthodox man, in memory of his childhood and in love for his town, built a magnificent Orthodox church. The Unitarian let the Unitarian church in that town struggle and suffer and

starve and die, while he, in memory of his childhood and of his old home, built and endowed a public library. I have no fault to find with the public library; but it is out of this liberal religious life that spring the influences that blossom into all these forms of humanitarianism. And, if you let the liberal religious life itself die out, you dry up the spring from which these magnificent and humane influences are to flow. I remember with sorrow the death of more than one Unitarian millionaire during the last few years, who has given almost nothing to the definite religious work of the denomination. We are magnificent givers, and yet I have never known more than one or two cases in my life of a Unitarian's giving enough so that it was in the slightest sense of the word a self-sacrifice. I never knew of a Unitarian man who gave so much that he had even to smoke a lower-priced cigar as the result of it. We are magnificent givers, but let me appeal to you to endow our missionary work in some grander fashion than it has ever been endowed in the past. They are calling to us from every State in this Union to help them in building Unitarian churches, in organizing Unitarian missions. And perpetually we have to say to them: "No, no! We believe indeed that there is great promise in this place, and that a fine movement might be organized. But you must wait. Do not try to be born this year. Postpone it till next year or the next, until we get a little money to purchase swaddling-clothes and a cradle for you." We are in need all the time of money to help lift up and lead on our great Unitarian cause to a magnificent success in this country.[1]

[1] Since the report of this sermon, as first delivered, certain denominational papers have quoted from it in a garbled fashion, and made it the basis of flings at Unitarianism. As I have said, I know no grander givers than Unitarians. But too often they are afraid of being "narrow," and so give more to the general help of humanity than to our own special causes. In a certain western city, with but two Unitarian

I have a Unitarian friend who said, not a great while ago, that she did not propose to give money to anything except Unitarian causes, until she could find some generous Orthodox who would contribute to build a Unitarian church. We have counted it a part of our liberalism to help everybody else and everything else. I believe in this, provided it can be reciprocal. But so long as our cause is suffering, languishing, waiting for help; so long as, though Moses and all his followers speak unto the children of Israel and bid them go forward, they cannot go forward rapidly enough to meet their great opportunity for lack of means, — so long as this is true, I appeal to you more generously, more heartily, to sustain and support our own institutions, our own purposes, our own causes, our own works, in every part of our land.

There is one other point I wish to speak of. I find, as I travel over this country, that Unitarians are constantly sending their children to be educated in other than Unitarian schools. I believe myself in secular education; but, so long as our young people are being educated into other religious ideals, so long it seems to me necessary that we should have and should support schools of our own, where our children can be taught the things that we believe, and can be kept in line with those movements that mean the future progress and uplifting of mankind. Every little while, when I speak to some father or mother about this matter, I am told that we have no schools under Unitarian management which are the equal of the other denominational schools. I do not propose to decide the question that is thus raised. I do not know whether or not it is true. If it is true, how shall we ever have schools that are the equals of those supported by other denominations,

churches, more than a million dollars, under Unitarian leadership, have been given in the last few years to popular education. Let us remember that we need to keep the springs clear and open if we expect the streams to be full.

unless we send our children to such schools as there are and support them until they can become the equals of the other schools? Let us see to it that we educate and train our children into the ideas that we believe to be true.

There is another feeling abroad: I came across a specimen of it only a week ago. A lady told me that she was trying to bring up her children unprejudiced, unbiassed. One of the children came home from school, and asked her if such a thing were true. She said, "Well, some people believe that it is, and some believe that it is not. You can believe whatever you please about it." This was her idea of bringing up a child unbiassed, so that he would accept the truth when he saw it. I said, in criticism of this idea, that it seemed to me that, if there were anything which I believed myself, and considered worth believing, I would try to teach it to my child. It will be likely to find out, if it is a bright child, that I am not infallible; and I would confess that I do not claim to be. I would teach the child that this idea was not to be held as a finality, but that all the light and leading of the present time were in that direction. And so I would try to bias my child in favor of the truth, and not permit it to be biassed by somebody else in favor of that which I have come to disbelieve and regard as untrue. Many of our children, as they grow up, either do not go to any church at all or else go to churches of another name. And that means, it seems to me, that such have not been trained into the idea that religious belief is a matter of any importance, nor into the acceptance of those ideas which careful thinkers have come seriously and earnestly to hold as true.

If we wish to possess the present and to go out into a control of the future, we must be loyal and faithful to our ideas, stand by our churches, help them with our influence, our time, our thought, our money; and we must train our children, for they hold in their hands the future. We

must train them to accept the truth as we hold it, to be open-minded and free, ever ready to accept more and finer truth if it shall be presented to them. But let us keep them, if we can, from going back into indifference, from accepting the idea that it does not make any difference what anybody believes, that one thing is just as true as another, and that they are to be governed by whim, by convenience, by association, by fashion, by money, by anything rather than the serious and earnest conviction of true and noble men and women.

There is no question as to the future of the principles we stand for. There is no question as to their ultimate triumph. Let me suggest this to you by an illustration. When Galileo discovered the moons of Jupiter, — looking through his little telescope, hardly larger than an opera-glass of the modern day, — the Ptolemaic system of the universe was dominant all over the civilized world. It was held by the pope, by the cardinals, by the entire Church. It was taught in every university in Europe. It was dominant in the minds of all men. But the moment that Galileo saw the moons of Jupiter, that moment the Ptolemaic system had passed away. It might be five hundred years before the world found it out: it might be a thousand years or five thousand. But he had discovered a truth of God which was utterly inconsistent with the old theory, and the acceptance of which doomed that theory to final extinction. So we to-day have discovered great luminous truths of God which are utterly inconsistent with the theological ideas of the past. The old religious schemes of the world are dead. It may be a hundred years before people find it out, it may be five hundred, it may be a thousand. But the demonstrated existence of such truths makes it absolutely certain that it is only a question of intelligence and of time. The things that we, as Unitarians, stand for are destined to

dominate the intelligent civilized world of the future. But there is a practical question for us to answer, and that is whether we are to have anything to do with this ultimate triumph. It seems to me that it ought to thrill and inspire us to be worthy to help on that great victory. It ought to be something able to lift us up and make us seem grand, in spite of the poverty and weakness of our nature, that we are permitted to co-operate with God in the deliverance of men from error and in the victory of his great truths. And it seems to me that we ought not to wait until the crowd goes our way. As Lowell said, speaking of another matter, in that great poem of his, "The Present Crisis":—

> "Then to side with Truth is noble when we share her wretched crust,
> Ere her cause bring fame and profit, and 't is prosperous to be just."

Let us be proud, let us be glad, that our eyes have seen these great truths, which are to be the guiding stars of humanity in the future. And let us consecrate ourselves to following these lights, and so playing our little part in the leading on and lifting up of the world.

You remember how Napoleon, on a certain occasion, appealed to his soldiery, prophesying magnificent victories to come, and saying that the day would be, and not far away, when a man would be proud to say, "I, too, belonged to the army of Italy." Let us not be content merely to believe that the truths that we hold are to triumph by and by; but, when that day comes, let each one of us be able to say, "I, too, had some hand in bringing about this magnificent triumph of the kingdom of God, which means the perfect commonwealth of man."

Father, our Father, our Leader, our Light, our Guide, we consecrate ourselves to thee to-night, to thy truth, to thy service; and from this day forth we will be glad if we may labor, if we may suffer, if we may spend and be spent, if so we help bring to pass the triumph of thy truth and thy love. Amen.

REMARKS OF REV. GEORGE W. STONE.

TREASURER OF THE ASSOCIATION.

THE treasurer's report shows some changes in the financial conditions of the Association. The receipts have been about the same for the past thirteen years, varied only by some large gift or bequest. The average income from churches, individuals, and investments during the thirteen years (available for use), has been $65,365. The income for the past year has slightly exceeded that amount. The chief feature of the financial operations during the year just closed has been the beginning of the "Budget System." This plan has worked well. The board of directors, in accordance with the policy adopted some years since, has been obliged to reduce expenditures somewhat for the purpose of restoring the general fund, which had fallen below the $50,000 mark. It is gratifying to report that this has been done this year as well as last. Last year we made a gain of receipts over expenditures of $6,064.20, and this year we show a gain of $10,396.64.

The treasurer feels at liberty before closing this his last report to say that there is manifestly a more or less erroneous impression prevalent among our ministers and laymen as to the expenses of the Association. It is the opinion of the retiring treasurer, as briefly expressed in his report last year, that this is greatly owing to the way in which the accounts of the Association are shown in the

published reports. The term "salaries," for example, does not naturally convey to the mind the nature of the service rendered by the officers. The salaries of "superintendents" and "missionaries" are properly included under the head of "missionary expenses" or "home missions." The duties of the officers of the Association have been very largely of the same character. In addition to the six days' work of the week it has been the exception during the past three years when the secretary and treasurer have not been in the pulpit on Sundays. The clerical force of the book-room also appears in the item of "expenses." It should be paid from the profits of merchandise, and not shown as an item of expense in the annual report. Nearly one-half the item called in the report "expenses" consists of payments for postage, expressage, and other items of cost upon publications given away, such as Channing's "Works," of which over thirty-seven thousand copies have been distributed. This is clearly "missionary work," and can only be considered as "expenses," as all distribution of denominational publications is an expense.

In accordance with the action of the board of directors taken subsequent to the notice of the declination of the present incumbent to serve another year as treasurer, the salary of that officer has been fixed at $500 per annum, the amount paid prior to 1895. Released entirely from the obligations of the office and therefore without any bias that consciously or otherwise might influence the judgment, I desire to express very briefly some opinions based upon my experience of three years as treasurer.

During my term of service I have heard, what I presume each of my predecessors in office has heard, and which each one of my successors will no doubt hear, suggestions for raising more money, improved methods of keeping accounts, and, in addition to these, criticism

just and unjust. Criticism is helpful, when accompanied by practical suggestions; discouraging, when made apparently to exhibit simply a capacity for criticism. The criticism most frequently heard has been that the Association did not show more results for its work.

The critics invite attention to the number of our churches, to the wealth of their members, and then institute comparisons between the Unitarian and other denominations as to the sums of money raised for missionary purposes. These critics are *just*, because they leave the responsibility for results where it properly belongs, — upon the churches, — the Association being merely an executive body whose powers and responsibilities are limited by the resources furnished.

The serious problems that confront us will never be solved, in my judgment, until the income of the Association is materially increased. The present income is entirely inadequate for the prosecution of new work.

If *new* enterprises are to be undertaken with the *present* income, some of the work now going on must be discontinued.

The territory covered by the work of the Association is so vast that little can be done with only $65,000 income, out of which all expenses must be met. If the ministers and laymen will set about the work of raising money in their respective parishes, doing it in a methodic way, and early enough to inform the board that increased resources are available, new work may be undertaken.

The experience of the past three years has convinced me that the only successful way to reach Unitarians is through the minister of the parish wherein they reside. I have tried circulars, letters, personal interviews, addresses, newspaper articles, and all the methods that I could devise, to reach those who can give to the cause if they will. The results have been far from satisfactory.

I have noticed, however, that in every case where the minister has been really in earnest in his desire to supply the means for developing our denominational interests a good result has been reached. Being "really in earnest," I beg to say, does not mean to wait until March or April, and then on a Sunday which may be rainy, or possibly too pleasant, fail to reach the majority of the congregation.

I have been amazed to see how little interest is taken in our missionary collections. The excuses made for not attending to them are still more astonishing. One says, "Well, we had a bad day when we took our collection, and our people were not out," apparently forgetting that there was more than one Sunday in the year when this important matter could receive attention; and, certainly, it was unnecessary to select the last Sunday in the fiscal year. Another will say, "We have some people in our parish who dislike the Association," whatever that means, inasmuch as the Association of one year may not have the same persons in its management that it ever had before.

Again, complaints are made concerning matters over which the Association has no control, with which it has nothing to do, — for example, the supply of pulpits, the settlement of ministers, even the management of the denominational paper. The simple fact is, the Association is the chief national body in the United States charged with finding the best way in which it can spend the moneys the churches choose to contribute toward the extension of Unitarian thought and organization. Its work is for the whole denomination. It seeks to learn what the churches desire should be done with the money they give. It would be impracticable for each church to undertake to direct the specific enterprise to which its contribution should be devoted; but a wish to help any general branch of the work in which the church may be interested will always, I am sure, receive respectful con-

sideration. In short, there can be no good reason for any lack of desire to help the cause, that rests upon the action of any officer who temporarily happens to be charged with the administration of a department of the work. The Association is greater than any man or any board, as religion is greater than the churches that seek to teach it. The Association is just what the churches make it. If they desire it to be otherwise, they have the power to change it. It is our chief missionary body. I beg you to stand by it, work for it, not simply because it is the Association, but because it is our chief dependence for the future of our denomination.

TREASURER'S REPORT.

SUMMARY OF RECEIPTS AND EXPENDITURES.

Receipts.

Contributions from Churches (See Table A.)	$49,121.26	
Contributions from Individuals (See Table B.)	2,879.00	
Contributions from miscellaneous sources (Collection at Annual Meeting, etc.)	396.51	
		$52,396.77
Gifts and bequests to increase funds (See Table C.)		7,397.00
Income of Invested Funds (See Table D.)		12,946.14
Interest, from bank deposits		110.24
Ladies' Commission		32.40
Receipts for preaching:		
Secretary	$108.00	
Treasurer	105.50	
		213.50
		$73,096.05

Expenditures.

For Home Missions (See Table E.)	$38,550.44
For Foreign Missions	5,625.00
For publications	501.29

For Schools for colored people in the South (Income of Frothingham Fund, No. 2) . .		$1,016.00
For Benevolent Fraternity of Churches (Income of Lienow Fund)		219.75
For Salaries: Secretary . . .	$3,520.83	
Assistant Secretary	2,500.00	
Treasurer . . .	3,500.00	
		9,520,83
Clerk and Stenographer . . .	$1,524.00	
Expenses of Building (including wages, repairs, fuel, gas, and water)	3,392.47	
Expressage, postage, printing, etc.	2,063.93	
		6,980.40
Ladies' Commission		149.81
Accrued interest		135.89
		$62,699.41
The excess of receipts over expenditures is therefore		$10,396.64
The value of books and tracts given away during the year was		3,150.18
The profit on books sold was		1,248.66

TABLE A.

CONTRIBUTIONS FROM SOCIETIES.

The following list includes all the Societies which have contributed to the funds of the Association for the year ending April 30, 1898, with the sums severally paid by them.

Albany, N. Y.	$67.76
Andover, N. H.	28.00
Andover, North, Mass.	67.00
Ann Arbor, Mich.	50.00
Arlington, Mass.	204.21
Ashby, Mass.	45.30
Athol, Mass.	
First Cong'l Church	20.00
Second Unitarian Society	40.00
Augusta, Me.	25.00
Ayer, Mass.	13.00
Baltimore, Md.	101.00
Bangor, Me.	143.00
Bar Harbor, Me.	8.85
Barnstable, Mass.	32.00
Barre, Mass.	52.10
Belfast, Me.	40.00
Belmont, Mass.	175.00
Berlin, Mass.	20.00
Bernardston, Mass.	10.00
Best Valley, Wis	5.00
Beverly, Mass.	221.95
Billerica, Mass.	50.00
Bolton, Mass.	8.15
Boston, Mass.	
First Parish of Dorchester	1,225.00
First Church in Boston	1,000.00
First Religious Society in Roxbury	300.00
Second Church	1,150.00
King's Chapel	1,060.71
First Parish, West Roxbury	75.00
Arlington Street Church	4,700.00
First Parish of Brighton	125.47
First Congregational Society of Jamaica Plain	1,013.00
Third Religious Society in Dorchester	92.00
Harvard Church in Charlestown	55.59
Hawes Unitarian Cong'l Church, South Boston	122.15
South Cong'l Church	2,000.00
Church of the Disciples	1,373.24
Church of Our Father, East Boston	6.15
All Souls' Unitarian Church of Roxbury	143.74
Christ Church, Dorchester	20.50
Church of the Unity, Neponset	39.42
New South Church	20.00
Boston, Mass. (*Continued*).	
Unity Church of Allston	$15.00
Norfolk Unitarian Church	5.00
Unitarian Church of Roslindale	17.30
Brattleboro, Vt.	50.00
Brewster, Mass.	20.00
Bridgewater, East, Mass.	65.11
Bridgewater, West, Mass.	12.00
Brockton, Mass.	25.00
Brookline, Mass.	
First Parish	889.42
Second Unitarian Society	100.00
Brooklyn, Conn.	10.00
Brooklyn, N. Y.	
First Unitarian Society	1,100.00
Second Unitarian Society	365.00
Third Unitarian Society	100.00
Buffalo, N. Y.	201.10
Burlington, Vt.	300.00
Cambridge, Mass.	
First Parish	1,122.53
Third Congregational Soc'y	160.69
Canton, Mass.	61.00
Castine, Me.	5.00
Charleston, S. C.	50.00
Charlestown, N. H.	14.36
Chattanooga, Tenn.	10.00
Chelmsford, Mass.	35.75
Chelsea, Mass.	10.00
Chicago, Ill.	
First Unitarian Society	50.00
Unity Church	313.00
All Souls' Church	20.00
Chicopee, Mass.	18.00
Cleveland, Ohio	22.53
Cohasset, Mass.	15.00
Concord, Mass.	662.75
Concord, N. H.	196.11
Decorah, Ia.	10.00
Dedham, Mass.	158.38
Dighton, Mass.	7.00
Dover, Mass.	10.00
Duxbury, Mass.	10.00
Easton, North, Mass.	305.50
Eastport, Me.	36.11
Ellsworth, Me.	10.00
Exeter, N. H.	14.00
Fairhaven, Mass.	35.00
Fall River, Mass.	95.05
Farmington, Me.	13.50
Fitchburg, Mass.	351.00

Framingham, Mass.	$100.00
Francestown, N. H.	5.25
Franklin, N. H.	35.00
Gardner, Mass.	14.00
Geneseo, Ill.	15.00
Gloucester, Mass.	50.00
Gouverneur, N. Y.	6.00
Grafton, Mass.	10.00
Greenfield, Mass.	100.00
Greenwood, Wis.	7 00
Groton, Mass.	72.00
Hanford, Cal.	10.00
Harvard, Mass.	17.00
Haverhill, Mass.	32.75
Helena, Mont.	50.00
Hingham, Mass.	
First Parish	232.15
Third Cong'l Society	35.32
Society at South Hingham	25.00
Holyoke, Mass.	25.00
Hopedale, Mass.	610.02
Hubbardston, Mass.	13.90
Hudson, Mass.	52.13
Hyde Park, Mass.	50.00
Iowa City, Iowa	5.00
Ithaca, N. Y.	25.00
Keene, N. H.	313.34
Kennebunk, Me.	115.00
Keokuk, Iowa	6.00
Kingston, Mass.	58.00
Laconia, N. H.	25.00
Lancaster, Mass.	100.00
Lancaster, N. H.	7.45
Lawrence, Kan.	17.20
Lawrence, Mass.	101.70
Leicester, Mass.	63.25
Leominster, Mass.	100.00
Lexington, Mass.	172.70
Lincoln, Mass.	20.00
Littleton, Mass.	63.50
Littleton, N. H.	5.00
Los Angeles, Cal.	50.00
Louisville, Ky.	3.75
Lowell, Mass.	250.00
Lynn, Mass.	201.00
Madison, Wis.	50.00
Malden, Mass.	25.00
Marblehead, Mass.	12.86
Marlboro', Mass.	123.00
Marshfield, Mass.	
Grace Chapel	10.00
Meadville, Penn.	69.06
Medfield, Mass.	50.00
Medford, Mass.	60.00
Mendon, Mass.	6.34
Middleboro', Mass.	10.00
Milford, N. H.	14.50
Millbury, Mass.	4.10
Milton, Mass.	554.00
Milwaukee, Wis.	175.23
Montague, Mass.	
Society at Turner's Falls	20.00
Montclair, N. J.	5.00
Montpelier, Vt.	100.00
Montreal, Can.	38.85
Nashua, N. H.	105.00
Natick, South, Mass.	37.00
Needham, Mass.	$33.00
New Bedford, Mass.	25.00
New Brighton, N. Y.	26.60
Newburgh, N. Y.	29.42
Newburyport, Mass.	150.00
New Orleans, La.	15.90
Newport, R. I.	17.49
Newton, Mass.	
Channing Religious Society	450.00
Chestnut Hill Society	50.00
Society at West Newton	1,070.57
Society at Newton Centre	25.00
Society at Newton Highlands	10.00
New York, N. Y.	
Church of All Souls	1,020.00
Church of the Messiah	4,050.00
Also, for special purposes	4,200.00
Lenox Ave. Unitarian Church	52.00
Northampton, Mass.	
Second Congregational Church	71.20
Society at Florence	25.00
Northboro', Mass.	37.00
Northfield, Mass.	10.00
Norton, Mass.	10.00
Norwell, Mass.	25.00
Omaha, Neb.	10.00
Orange, N. J.	25.00
Passaic, N. J.	10.00
Peabody, Mass.	36.61
Pembroke, Mass.	5.00
Pepperell, Mass.	6.00
Petersham, Mass.	24.25
Philadelphia, Penn.	
First Unitarian Church	250.00
Unitarian Society of Germantown	335.15
Spring Garden Unitarian Society	25.00
Pittsburgh, Penn.	15.00
Plainfield, N. J.	19.50
Plymouth, Mass.	100.72
Portland, Me.	
First Parish	191.00
Portland, Ore.	106.75
Portsmouth, N. H.	300.00
Presque Isle, Me	5.40
Providence, R. I.	
First Congregational Church	1,029.26
Westminster Cong'l Society	51.00
Olney Street Cong'l Society	25.00
Quincy, Mass.	
First Cong'l Society	100.00
Wollaston Unitarian Soc'y	50.00
Randolph, Mass.	27.70
Reading, Mass.	32.39
Revere, Mass.	
Society at Beachmont	5.00
Richmond, Va.	3.00
Ridgewood, N. J	15.00
Rochester, N. Y.	30.00
Rockland, Mass.	9.41
Rockville, Conn.	5.00
Rowe, Mass.	11.00
Rutherford, N. J.	10.00
Saco, Me.	44.40
St. Paul, Minn.	30.00

Salem, Mass.	
First Congregational Soc'y	$128.00
Second Church	84.25
North Society	602.00
San Francisco, Cal.	
First Unitarian Society	250.00
Santa Ana, Cal.	25.00
Santa Barbara, Cal.	50.00
Sharon, Mass.	5.14
Sherborn, Mass.	10.00
Somerville, Mass.	
First Congregational Society	218.00
Springfield, Mass.	370.00
Sterling, Mass.	35.50
Stoneham, Mass.	37.00
Stow, Mass.	20.25
Sturbridge, Mass.	6.00
Syracuse, N. Y.	125.00
Taunton, Mass.	227.79
Templeton, Mass.	46.54
Topeka, Kan.	15.65
Toronto, Can.	25.00
Trenton, N. Y.	40.00
Troy, N. Y.	26.80
Tyngsboro', Mass.	15.00
Upton, Mass.	30.00
Uxbridge, Mass.	24.44
Vineland, N. J.	20.00
Walpole, Mass.	30.00
Walpole, N. H.	32.47
Waltham, Mass.	280.00
Ware, Mass.	10.00
Warwick, Mass.	5.00
Washington, D. C.	250.00
Watertown, Mass.	58.75
Waverly, Mass.	5.00
Wellesley Hills, Mass.	50.00
Weston, Mass.	340.00
Westwood, Mass.	20.00
Whitman, Mass.	10.00
Willimantic, Conn.	$5.00
Wilmington, Del.	50.00
Wilton, N. H.	
First Unit. Cong'l Society	14.00
Liberal Christian Church	35.50
Winchendon, Mass.	71.00
Winchester, Mass.	25.00
Windsor, Vt.	13 50
Winnipeg, Man.	10.00
Woburn, Mass.	111.00
Worcester, Mass.	
Second Parish	880.61
Church of the Unity	263.50
South Unitarian Society	107.61
Yarmouth, Me.	19.00
Yonkers, N. Y.	38.85

The following contributions were intended for the year ending April 30, but payment was necessarily delayed until after that date: —

Alton, Ill	$100 00
Barker, Wis.	5.00
Bath, N. H.	5.00
Berkeley, Cal.	15.60
Boston, Mass.	
Bulfinch-Place Church	5.00
Cincinnati, Ohio.	
First Unitarian Society	85.00
Dover, N. H.	5.00
Fargo, N. Dak.	10.00
Hartford, Conn.	52.00
Houlton, Me.	16.00
Manchester, N. H.	100.00
Menomonie, Wis.	10.00
Minneapolis, Minn.	
Free Christian Church	10.00
Oakland, Cal.	100.00
Toledo, Ohio	20.00
Westford, Mass.	8.00

TABLE B.

CONTRIBUTIONS FROM INDIVIDUALS.

Name.	*Amount.*
Oakes A. Ames, North Easton, Mass.	$400.00
Florence Austin.	5.00
Mrs. F. E. Bird, Philadelphia, Pa.	2.00
Mrs. Alida R. W. Brown, Greensboro', Ga.	25.00
M. H. B.	10.00
C. M. Cabot, Boston, Mass.	5.00
J. Randolph Coolidge, Boston, Mass.	25.00
Samuel C. Derby, Columbus, Ohio	5.00
Mrs Oliver C. Everett, Worcester, Mass.	25.00
Mrs. Mary A. Fitch, Erie, Pa.	5.00
A Friend	50.00
Friend in Aurora, N. Y.	50.00
Friend in Lincoln	2.00
H. L. G.	25.00
Mrs. Mary B. Gardner, Millerton, N. Y.	50.00

Mrs. H. L. Gore Freeport, Me.	$30.00
Rev. Mary A. Graves, Boston, Mass.	5.00
Guarantee Fund paid after close of preceding year	1,300.00
H.	15.00
B. H.	3.00
Miss Ellen M. Kendall, Oswego, N. Y.	10.00
Mrs. Henry P Kidder, Milton, Mass.	50.00
Miss Olive Leonard, West Salem, Wis.	1.00
Miss Mary S. Locke, Boston, Mass.	2.00
Mrs. Eliza S. Lucas (Life member), Washington, D. C.	50.00
Mrs. A. L. Mayberry, Boston, Mass.	5.00
William Montgomery, Boston, Mass.	200.00
Grenville H. Norcross, Boston, Mass.	100.00
Mrs. Otis Norcross, Boston, Mass.	100.00
Pasadena	2.00
Miss Elizabeth B. Porter, Boston, Mass.	5.00
Mrs. Mary T. Porter, Apalachicola, Fla.	5.00
Mrs. William F. Spink, Providence, R. I.	2.00
M. M. Sturtevant, South Framingham, Mass.	10.00
Mrs. J. H. Thorndike, Boston, Mass.	200.00
Hon. William L. Whitney, Cambridge, Mass.	25.00
Edwin Wilson, Lake City, Minn.	15.00
John Wilson, Cambridge, Mass.	10.00
Children of the late Charles G. Wood, Boston	50.00
	$2,879.00

TABLE C.

GIFTS AND BEQUESTS TO INCREASE FUNDS.

FOR THE GENERAL FUND.

Bequest of Mrs. Eliza S. Nevins, Boston, Mass, as final payment	$2,500.00	
" " Mrs. Julia A. Drury, West Bridgewater, Mass.	1,020.00	
" " George L. Lovett, Newton, Mass.	1,000.00	
" " Mrs Mary A. Earle, Providence, R. I.	1,000.00	
" " Mrs. Sarah H. Stratton, Boston, Mass.	1,000.00	
" " Mrs. Emeline L. Manley, Taunton, Mass.	500.00	
" " Miss Caroline Wood, Boston, Mass, additional	210.00	
" " Mrs. Eliza C. Stearns, Brattleboro, Vt.	67.00	
		7,297.00

FOR THE GRINDALL REYNOLDS FUND.

Contribution from First Parish, Concord, Mass.	100.00
	$7,397.00

TABLE D.

INCOME OF INVESTED FUNDS.

Principal.		*Income.*
$58,067.56	General Fund	$2,349.60
24,249.17	Hayward Fund (for Foreign Missions)	1,074.00
10,210.00	Perkins Fund (for aiding Theological students)	460.00
2,566.37	Kendall Fund (for the aid of societies in New England)	124.00
10,000.00	King Fund (for preachers in New England or the West)	400.00
5,187.50	Penhallow Fund	200.00
5,000.00	C. T. Thayer Fund	250.00
8,955.77	Whipple Fund (for the aid of small societies)	380.00
5,000.00	Faulkner Fund	250 00
5,000.00	Hazeltine Fund	250 00
5,205.90	Lienow Fund (for Minister at large in Boston)	219.75
1,200.00	Publication Fund (for publishing books)	48.00
4,456.16[1]	Smith Education Fund (accumulating)	171.39
3,000.00	Bigelow Fund	26.25
5,000.00	Conant Fund	200.00
19,028.75	William H. Fogg Memorial Fund	888.00
2,598.09[2]	Thomas Fund (for publishing books)	101.88
5,000.00	Frothingham Fund, No. 1	200.00
20,000.00	Frothingham Fund, No. 2 (for the education of the colored people)	1,016.00
1,000.00	Ingersoll Fund	40.00
47,000.00	Isaac Sweetser Fund	2,253.04
2,397.00	Grindall Reynolds Fund	87.88
5,000.00	Buckminster Brown Fund (for aiding feeble societies)	200.00
25,000.00	Whitney Fund	1,375.00
2,000.00	Sawyer Fund	80.00
	Graham Fund, in hands of Trustees, income of property paid to Association	523.68
		$13,168.47
	Deduct income added to Principals	222.33
	Income for immediate use	$12,946.14

[1] Income added to principal each year.
[2] One half income added to principal each year.

Where no special use is prescribed by the giver of a Fund the income is used for the general work of the Association, but the Smith Education Fund is for the education of young men when the principal shall reach the sum of $10,000, and the income of the Bigelow Fund, now accumulating, is to be used for the support of Liberal Christianity in Natick, Mass.

TABLE E.

APPROPRIATIONS FOR THE YEAR ENDING APRIL 30, 1898.

These appropriations do not always represent the actual sums expended for the purposes named during the fiscal year, because the terms for which appropriations are made do not as a rule correspond with the financial year of the Association. The following tables represent the rate at which assistance was granted or salaries paid.

To Societies.

Albany, N. Y.	$1,000.00
Andover, N. H.	100.00
Ann Arbor, Mich.	1,200.00
Athol, Mass.	
First Cong'l Church	150.00
Atlanta, Ga.	500.00
Austin, Texas	500.00
Bath, N. H.	50.00
Berkeley, Cal.	500.00
Brooklyn, Conn.	100.00
Castine, Me.	150.00
Chattanooga, Tenn.	800.00
Colorado Springs, Col.	500.00
Dover, N. H.	200.00
Duluth, Minn.	500.00
Ellsworth, Me.	100.00
Exeter, N. H.	250.00
Fargo, N. D.	300.00
Farmington, Me.	350.00
Francestown, N. H.	200.00
Gardner, Mass.	100.00
Gouverneur, N. Y.	600.00
Hamilton, Canada	200.00
Hanford, Cal.	200.00
Helena, Mont.	500.00
Iowa City, Iowa	400.00
Ithaca, N. Y.	1,300.00
Lancaster, N. H.	150.00
Lawrence, Kan.	500.00
Littleton, N. H.	200.00
Madison, Wis.	400.00
Marshfield, Mass.	
Grace Chapel	200.00
Melrose Highlands, Mass.	250.00
Middleboro', Mass.	250.00
Millbury, Mass.	200.00
Minneapolis, Minn.	
Free Christian Church	800.00
New Brighton, N. Y.	600.00
New London, Conn.	300.00
New Orleans, La.	500.00
Northampton, Mass.	1,000.00
Ontario, Cal.	$200.00
Pembroke, Mass.	50.00
Pittsfield, Mass.	500.00
Plainfield, N. J.	300.00
Pomona, Cal.	250.00
Presque Isle, Me.	300.00
Redlands, Cal.	250.00
Revere, Mass.	
First Unitarian Society	200.00
Society at Beachmont	150.00
Richmond, Va.	200.00
Ridgewood, N. J.	150.00
Rochester, N. H.	250.00
Rockland, Mass.	175.00
Rockville, Conn.	300.00
Rowe, Mass.	100.00
St. Cloud, Minn.	200.00
St. John, N. B.	650.00
Salem, Ore.	350.00
Salt Lake City, Utah	125.00
Sandwich, Mass.	150.00
San José, Cal.	500.00
Santa Ana, Cal.	100.00
Santa Maria, Cal.	100.00
Sharon, Mass.	125 00
Somerville, Mass.	
Second Unitarian Society	100.00
Spokane, Wash.	350.00
Topeka, Kan.	400.00
Trenton, N. Y.	300.00
Tyngsboro, Mass.	100.00
Union Springs, N. Y.	150.00
Vineland, N. J.	300.00
Westerly, R. I.	300.00
Whitman, Mass.	150.00
Willimantic, Conn.	400.00
Windsor, Vt.	200.00
Winona, Minn	200.00
Wolfeboro', N. H.	200.00
Worcester, Mass.	
South Unitarian Society	500.00
Yarmouth, Me.	100.00

To Superintendents. Missionaries, etc

Rev. Jasper L. Douthit, Shelbyville, Ill.	$500.00
" John L. Ericksen, Norwegian Mission, Fergus Falls &c., Minn.	400.00
" Trowbridge B. Forbush, Memphis, Tenn.	1,000.00
" Clay MacCauley, Japan	2,500.00
" Daniel W. Morehouse, Superintendent for Middle States and Canada (other half from Conference)	1,500.00
" T. Grafton Owen, Arcadia, Wis.	400.00
" George H. Rice, Laconia, N. H.	150.00
" Magnus J. Skaptason, Winnipeg, Man.	800.00
" D. Munro Wilson, Superintendent for New England (eight months)	1,666.66

To Other Missionary Appropriations.

Work in New England, under direction of Superintendent	$84.00
" " Middle States, under direction of Superintendent	500.00
Towards expense of Pacific Coast Headquarters, San Francisco, Cal.	250.00
Committee on Supply of Pulpits	250.00

PROPERTY OF THE ASSOCIATION.

The Funds of the Association are held in the following securities and investments.

I. Bonds and Stocks.

AMOUNT	NAME OF SECURITY	COST	MARKET VALUE
$25,000	Ottumwa, Cedar Falls, & St. Paul R. R. bonds .	$25,037.50	$27,250
16,500	Chicago, Burlington, & Quincy R. R. bonds .	16,329.30	17,325
10,000	Fitchburg R. R. bonds .	10,045.00	10,100
8,000	Chicago, Burlington, & Northern R. R. bonds	8,235.00	8,400
6,000	West End St. R'y bonds	6,395.00	6,360
5,000	Chicago Junction R. R. & Union Stock Yard bonds	5,300.00	5,550
5,000	City of Keene, N H., bonds	5,187.50	5,100
3,000	Chicago & West Michigan R. R. bonds	2,880.00	2,100
3,000	Atchison, Topeka, & Santa Fé R. R. bonds . . .	2,146.67	1,800
2,000	Republican Valley R. R. bonds	2,077.50	2,160
1,000	Kansas City, Fort Scott, & Memphis R. R. bonds .	1,015.00	1,020
158 shrs	Boston & Albany R. R. stock	21,059.13	35,076
53 "	Fitchburg R. R. stock .	4,992.37	4,900
39 "	Chicago, Burlington, & Quincy R. R. stock .	4,479.50	3,834
34 "	West End St. R'y stock	3,521.00	3,468
33 "	Atchison, Topeka, & Santa Fé R. R. stock . . .	1,569.43	891
25 "	Vt. & Mass. R. R. stock .	3,150.00	3,975
18 "	Northern R. R., N. H. stock	2,311.00	2,808
17 "	New York, Lackawanna & Western R. R. stock .	1,870.00	2,051
10 "	Old Colony R. R. stock .	1,800.00	1,870
	Amounts forward	$129,400.90	$146,038

AMOUNT	NAME OF SECURITY	COST	MARKET VALUE
	Brought forward . .	$129,400.90	$146,038
45 shrs	Second Nat. Bank, Boston	8,361.00	7,965
25 "	Third Nat. Bank, Boston	2,681.25	2,225
25 "	Atlantic Nat. Bank, Boston	3,300.25	2,800
25 "	National Bank of Commerce, Providence . .	1,350.00	950
23 "	Merchants' National Bank, Boston	3,628.25	3,588
15 "	First Nat. Bank, Worcester	2,925.00	2,550
10 "	Tremont Nat. Bk., Boston	1,042.50	710
7½ "	Grafton Nat. Bk., Grafton	750.00	750
4 "	Nat. Union Bank, Boston	544.00	512
		$153,983.15	$168,088

II. MORTGAGES AND NOTES.

Mortgages on Real Estate	$95,150.00
Massachusetts Hospital Life Insurance Co. Annuities	15,251.25
Notes receivable	2,000.00
Book accounts due	1,759.97
Advance to Japanese Bazaar . . .	3,500.00
	$117,661.22

III. OTHER PROPERTY.

Unitarian Building	$200,000.00
Other Real Estate	33,286.29
Value of plates and publication stock .	9,055.98
Deposits in Savings Banks	1,237.87
Cash on hand	343.70
	$243,923.84
Total Property	$515,568.21

DEBTS OF THE ASSOCIATION.

Borrowed from Church Building Loan Fund	$2,000.00
Book accounts	243.97
	$2,243.97

REPORT OF THE TREASURER OF THE CHURCH BUILDING LOAN FUND.

Receipts.

Cash on hand May 1, 1897		$34,052.40
Repayments of Loans		11,791.59
Interest		234.42
Donations: —		
First Church, Boston, Mass.	$115.00	
Bequest of Mrs. Mary B. Emmons, Boston, Mass., additional	189.00	304.00
		$46,382.41

Expenditures.

Loans: —		
Chicago, Ill. (Third Unitarian Church)	$5,000.00	
Davenport, Iowa	4,000.00	
Buffalo, N. Y.	3,500.00	
Turners Falls (Montague), Mass.	3,000.00	
Humboldt, Iowa	1,000.00	
Philadelphia, Penn. (Spring Garden Society) . . .	1,000.00	
Seattle, Wash.	940.00	
Redlands, Cal.	500.00	
		$18,940.00
Expenses of foreclosure at Olympia and Sioux Falls .	$306.95	
Legal expenses	96.14	
Other expenses	11.69	
		414.78
		$19,354.78
Cash on hand April 30, 1898		27,027,63
		$46,382.41

PROPERTY OF CHURCH BUILDING LOAN FUND.

Cash on hand		$27,027.63
Loans to churches:—		
Alameda, Cal.	$1,200.00	
Allston (Boston), Mass.	2,100.00	
Beatrice, Neb.	900.00	
Buffalo, N. Y.	3,500.00	
Chattanooga, Tenn.	2,310.00	
Chicago, Ill.	5,000.00	
Colorado Springs, Col.	2,200 00	
Davenport, Iowa	4,000.00	
Decorah, Iowa	300.00	
Des Moines, Iowa	1.760.00	
Duluth, Minn.	810.00	
Fargo, N. D.	1,800.00	
Grand Rapids, Mich.	800.00	
Hamilton. Ont.	800.00	
Harlem, New York, N. Y.	12,450.00	
Holyoke, Mass.	1,000.00	
Houlton, Me.	500.00	
Hudson, Wis.	720.00	
Humboldt, Iowa	1,000.00	
Ithaca, N. Y.	3,200.00	
La Porte, Ind.	500.00	
Middleboro', Mass.	900.00	
Millbury, Mass	360.00	
Minneapolis, Minn.	3,400.00	
Moline, Ill.	1,300.00	
Neillsville, Wis.	965.00	
Olympia, Wash.	3,150.00	
Omaha, Neb.	6,050.00	
Ontario, Cal.	1,350.00	
Orange, N. J.	3,000.00	
Passaic, N. J.	3,600.00	
Pepperell, Mass.	200.00	
Perry, Iowa	700.00	
Philadelphia, Penn.	1,000.00	
Pittsfield, Mass.	3,000.00	
Pomona, Cal.	1,750.00	
Puyallup, Wash.	1,006.25	
Randolph, Mass.	2,000.00	
Redlands, Cal.	500.00	
Rochester, N. H.	1,600.00	
Rockland, Mass.	300.00	
Rutherford, N. J.	1,800.00	
St. Anthony Park, Minn.	480.00	
St. Cloud, Minn.	1,800.00	
St. John, N. B.	1,800.00	
St. Joseph, Mo.	2,590.00	
Salem, Ore.	2,049.00	
San Diego, Cal.	1,750.00	
Sandwich, Mass.	470.00	
Santa Barbara, Cal.	1,200.00	
Seattle, Wash.	940.00	
Sioux Falls, S. D.	2,000.00	
Spokane, Wash.	750.00	
Toledo, Ohio	2,400.00	
Topeka, Kan.	600.00	
Turners Falls (Montague), Mass.	3,000.00	
Waverley, Mass.	1,800.00	
Winona, Minn.	750.00	
Wolfeboro', N. H.	400.00	
Wollaston (Quincy), Mass	4,338.46	113,898.71
		$140,926.34

TREASURER'S STATEMENT.

ABSTRACT OF THE TREASURER'S BOOKS.

Dr.

1897. April 30.	To balance, cash on hand		$1,920.88
1898. April 30.	To amount of receipts on sundry accounts, viz.: —		
	DONATIONS: Amount received from societies and persons, for the general objects of the Association		52,396.77
	CHURCH BUILDING LOAN FUND: Amount received for this Fund from donations, payments on account of church loans, and interest		12,330.01
	GENERAL FUND: Amount received from following bequests:		
	Mrs. Eliza S. Nevins, Boston, Mass., as final payment	$2,500.00	
	Mrs. Julia A. Drury, West Bridgewater, Mass.	1,020.00	
	George L. Lovett, Newton, Mass.	1,000.00	
	Mrs. Mary A. Earle, Providence, R. I.	1,000.00	
	Mrs. Sarah H. Stratton, Boston, Mass.	1,000.00	
	Mrs. Emeline L. Manley, Taunton, Mass.	500.00	
	Miss Caroline Wood, Boston, Mass., additional	210.00	
	Mrs. Eliza C. Stearns, Brattleboro, Vt.	67.00	
			7,297.00
	CHARLES H. BURRAGE, TRUSTEE: Amount of loan repaid by All Souls' Church, Chicago, Ill., and added to General Fund		2,500.00
	GRINDALL REYNOLDS FUND: Amount received for this Fund from First Parish, Concord, Mass., additional		100.00
	MERCHANDISE: Amount received from sale of books,		6,962.63
	LADIES' COMMISSION: Amount received for their use		32.40
	INTEREST: Amount received on bank deposits		110.24
	SMITH EDUCATION FUND: Amount of interest rec'd		171.39
	THOMAS FUND: Amount of interest received		50.94
	PACIFIC COAST: Amount repaid, as not required		133.33

Cr.

1898. April 30.	By amount of payments on sundry accounts, viz.: —	
	NEW ENGLAND STATES: Amount expended in this section, for missionary purposes and in aid of feeble societies	$11,627.57
	MIDDLE STATES: Amount expended in this section, for missionary purposes, etc.	7,650.32
	WESTERN STATES: Amount expended in this section, for missionary purposes, etc.	11,943.28
	SOUTHERN STATES: Amount expended in this section, for missionary purposes, etc.	2,912.50
	PACIFIC COAST: Amount expended in this section, for missionary purposes, etc.	4,500.00
	JAPAN MISSION: Amount paid for salary of Rev. Clay MacCauley, and for other expenses of Mission	5,425.00
	THEOLOGICAL EDUCATION: Amount paid to theological students	50.10
	DENOMINATIONAL LITERATURE: Amount paid for copies of "Christian Register," sent to libraries, etc.	501.29
	INCOME FROTHINGHAM FUND, No. 2: Amount of income of this Fund paid to Tuskegee Normal and Industrial Institute and Calhoun Colored School	1,016.00
	HUNGARIAN UNITARIANS: Amount paid toward support of Unitarian preaching in Budapest, Hungary	200.00
	SPECIAL FUND: Amount paid All Souls' Church, Washington, D. C., for repair of its church edifice, being balance of this Fund remaining on hand, given for use in Washington	1,000.00
	CHURCH BUILDING LOAN FUND: Amount paid as loans to sundry societies, by direction of the Trustees of this Fund, and for expenses	19,354.78
	MERCHANDISE: Amount paid for books, tracts, etc.	8,390.45
	LADIES' COMMISSION: Amount paid for their expenses	149.81

INVESTMENT HAYWARD FUND: Amount received from sale of bonds	$5,542.50
INVESTMENT BIGELOW FUND: Amount received on this account	300.00
TEMPORARY INVESTMENT: Amount received on this account	58,264.78
TEMPORARY LOANS: Amount borrowed	17,500.00
INCOME GENERAL FUND	2,349.60
INCOME HAYWARD FUND	1,074.00
INCOME PERKINS FUND	460.00
INCOME KENDALL FUND	124.00
INCOME KING FUND	400.00
INCOME PENHALLOW FUND	200.00
INCOME C. T. THAYER FUND	250.00
INCOME WHIPPLE FUND	380.00
INCOME FAULKNER FUND	250.00
INCOME HAZELTINE FUND	250.00
INCOME LIENOW TRUST FUND	219.75
INCOME PUBLICATION FUND	48.00
INCOME BIGELOW FUND	26.25
INCOME CONANT FUND	200.00
INCOME WILLIAM H. FOGG MEMORIAL FUND	888.00
INCOME THOMAS FUND	50.94
INCOME FROTHINGHAM FUND, No. 1	200.00
INCOME FROTHINGHAM FUND, No. 2	1,016.00
INCOME INGERSOLL FUND	40.00
INCOME ISAAC SWEETSER FUND	2,253.04
INCOME GRINDALL REYNOLDS FUND	87.88
INCOME BUCKMINSTER BROWN FUND	200.00
INCOME WHITNEY FUND	1,375.00
INCOME SAWYER FUND	80.00
INCOME GRAHAM FUND	523.68
	$178,559.01
April 30. To balance, cash on hand	$343.70

SALARIES: Amount paid Secretary and Treasurer (less receipts for preaching) and Assistant Secretary	$9,307.33
EXPENSE: Amount paid Clerk, Stenographer, Janitor, and Engineer, and for fuel, expressage, postage, stationery, etc.	6,980.40
INVESTMENT GENERAL FUND: Amount invested on this account	9,946.00
INVESTMENT HAYWARD FUND: Amount re-invested on this account	5,542.50
INVESTMENT BIGELOW FUND: Amount re-invested on this account	750.00
INVESTMENT SMITH EDUCATION FUND: Amount invested on this account	171.39
INVESTMENT THOMAS FUND: Amount invested on this account	50.94
INVESTMENT GRINDALL REYNOLDS FUND: Amount invested on this account	100.00
TEMPORARY INVESTMENT: Amount paid on this account	49,790.01
TEMPORARY LOANS: Amount of loans paid	20,500.00
INCOME GENERAL FUND: Amount paid on this account	102.81
INCOME HAYWARD FUND: Amount paid on this account	33.08
INCOME LIENOW TRUST FUND: Amount paid Treasurer of the Benevolent Fraternity of Churches, Boston, Mass., as income received	219.75
Balance, cash on hand	343.70
	$178,559.01

E. E. April 30, 1898.

GEORGE W. STONE, *Treasurer.*

AUDITOR'S REPORT.

BOSTON, May 19, 1898. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1898, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was $343.70; that the invested funds held by him on account of the Association are, the General Fund, amounting to $58,067.56; Hayward Fund, $24,249.17; Perkins Fund, $10,210.00; Kendall Fund, $2,566.37; King Fund, $10,000.00; Penhallow Fund, $5,187.50; C. T. Thayer Fund, $5,000.00; Whipple Fund, $8,955.77; Faulkner Fund, $5,000.00; Hazeltine Fund, $5,000.00; Lienow Trust Fund, $5,205.90; Publication Fund, $1,200.00; Bigelow Fund, $3,000.00; Smith Education Fund, $4,456.16; Conant Fund, $5,000.00; William H. Fogg Memorial Fund, $19,028.75; Thomas Fund, $2,598.09; Frothingham Fund, No. 1, $5,000.00; Frothingham Fund, No. 2, $20,000.00; Ingersoll Fund, $1,000.00; Isaac Sweetser Fund, $47,000.00; Grindall Reynolds Fund, $2,397.00; Buckminster Brown Fund, $5,000.00; Whitney Fund, $25,000.00; Sawyer Fund, $2,000.00; and a Temporary Investment of $27,027.63 belonging to Church Building Loan Fund; for all of which satisfactory securities have been exhibited to us, according to the annexed schedules.

CHARLES H. PORTER.
HENRY F. MILLER.

MINUTES OF ANNUAL MEETING.

MORNING SESSION.

THE seventy-third annual meeting of the American Unitarian Association was held in Tremont Temple, Boston, on May 24, 1898. The president, Hon. Carroll D. Wright, of Washington, called the meeting to order; and prayer was offered by Rev. Enoch Powell, of Nashua, N. H.

The president announced the order of business which had been prepared for the day, and upon motion it was unanimously adopted.

On motion of Mr. A. M. Howe of Cambridge, it was voted that the president appoint a Business Committee of three members. Rev. T. R. Slicer, Rev. C. F. Russell, and Mr. W. S. Blanchard were appointed to serve as such committee.

On motion of Mr. Slicer the reading of the records was dispensed with.

The president then made the opening address [p. 5].

The report of the Nominating Committee was presented by Mr. Horace S. Sears, who said, "Happy is the denomination and bright the promise of its future, which can command the allegiance of such a group of men and women as the Nominating Committee have been privileged to submit to you, — men and women, who, while they are maintaining the traditions of the past, keep their forward look, and will carry forward to yet higher achievements

our high standard of intellectual and spiritual life. On behalf of the American Unitarian Association and on behalf of our Unitarian body, I wish to tender to each and every one of them our grateful thanks for the strength and inspiration which we receive from them."

Mr. Sears announced that 910 ballots had been cast, and that, as a result, the following persons had been nominated: for president, Carroll D. Wright, of Washington; vice-presidents, Joseph W. Symonds, of Portland, Samuel Hoar, of Concord, Dorman B. Eaton, of New York, Thomas J. Morris, of Baltimore, Daniel L. Shorey, of Chicago, Horace Davis, of San Francisco; secretary, Rev. Samuel A. Eliot, of Cambridge; assistant secretary, George W. Fox, of Boston; treasurer, Francis H. Lincoln, of Hingham; directors for three years, Samuel Bowles, of Springfield, John Mason Little, of Boston, Rev. John P. Forbes, of Taunton, Mrs. Thomas Talbot, of North Billerica, Adelbert Moot, of Buffalo, Rev. Mary A. Safford, of Sioux City; for two years (to fill vacancy) George Hutchinson, of West Newton.

The president appointed the following committee to receive, sort, and count votes: Rev. W. R. Hunt, of Ellsworth; Rev. F. J. Gauld, of Reading; Mr. H. G. Bell, of Rutherford, Rev. F. S. C. Wicks, of Brighton; Mr. P. H. Thomas, of Pittsburg. A recess of ten minutes was declared for voting.

At the close of the voting the report of the treasurer was read by Rev. George W. Stone [pp. 46].

Mr. Archibald M. Howe, of Cambridge, spoke briefly in commendation of the work of the treasurer and of the other officers of the Unitarian Association. He urged more exact and careful methods in the churches, and better organization and willingness on the part of individuals to subordinate themselves for the sake of more

effective work. The treasurer's report was then accepted, and placed on file.

The secretary, Rev. Samuel A. Eliot, read his report [p. 11]. Its adoption was moved by Rev. Adelbert M. Hudson, of Buffalo, in a stirring address urging missionary zeal and closer co-operation. Mr. Frank N. Hartwell, of Louisville, seconded the motion in an address calling for earnestness and enthusiasm and loyalty to organized Unitarianism. The report was accepted.

The report of the committee to count ballots was presented by the chairman, Mr. Hunt. The number of ballots cast was 437; and the officers, as nominated, were declared elected.

Several resolutions were presented by different gentlemen, which were referred without discussion to the Business Committee. Upon motion the meeting was then adjourned till the afternoon.

AFTERNOON SESSION.

The Association was called to order again at 2.30 o'clock by the president, and the report of the Business Committee was introduced.

Mr. Slicer, for the committee, presented the following resolutions: —

(Moved by Rev. J. W. Day of Hingham.)

Whereas, Mr. Arthur T. Lyman, after eleven years of assiduous service as treasurer and director of this Association, retires from the board of directors at this meeting, we would therefore express to him our gratitude for his wise counsel and patient devotion to the welfare of the Association and to the cause that it is set to serve.

Upon motion the resolution was unanimously adopted.

(Moved by Rev. F. B. Mott of Dorchester.)

Resolved, That the Association presents to the retiring treasurer, George W. Stone, its thanks for his loyal ser-

vice, and its best wishes for extended usefulness and success in his new career.

Upon motion, the resolution was unanimously adopted.

(Moved by Rev. Enoch Powell.)

Believing that it is our duty to make available for all our countrymen that rational and moral form of our Christian faith which millions need and the time demands, therefore,

Resolved, (1) It is the sense of this meeting that the American Unitarian Association, so soon as its resources shall justify, should return to its policy of maintaining in every part of the country district missionaries, to the end that our gospel be made available for all our people, and that all our earnest and efficient ministers may be employed and have a full share in the laborer's joy; and

(2) We hereby pledge ourselves and the churches we represent to an enthusiastic backing of the American Unitarian Association in the vigorous prosecution of a broad missionary campaign.

Mr. Howe of Cambridge moved to amend the resolution by striking out the word "district." The question being on the amendment, the motion was lost.

Mr. Powell spoke briefly in explanation of his resolution, urging "more missionary and less machinery."

Rev. J. W. Day moved to amend the resolution by the insertion of the words "in accordance with the principles expressed in the secretary's report." The resolution, as thus amended, was then adopted.

A series of addresses on "Types of Missionary Work" were then made by Rev. G. W. Kent, of Worcester, Rev. W. H. Ramsay, of Farmington, Rev. W. M. Brundage, of Albany, Rev. J. T. Sunderland, of Ann Arbor, and Rev. F. G. Peabody, D.D., of Cambridge.

Mr. Eliot read a letter from the Khasi Hills Unitarian Union of India.

Upon motion, the meeting was then adjourned.

EVENING SESSION.

The evening session took the form of a very noble service of worship. The devotional service was conducted by Rev. Samuel A. Eliot, and the annual sermon was preached by Rev. Minot J. Savage, D.D., of New York City, from the text, "Speak unto the children of Israel, that they go forward" [p. 29].

OFFICERS.

1898–1899.

President.

HON. CARROLL D. WRIGHT, LL.D., of Washington, D. C.

Vice Presidents.

HON. JOSEPH W. SYMONDS, LL.D., of Portland, Me.
SAMUEL HOAR, Esq., of Concord, Mass.
HON. DORMAN B. EATON, LL.D., of New York, N. Y.
HON. THOMAS J. MORRIS, of Baltimore, Md.
HON. DANIEL L. SHOREY, of Chicago, Ill.
HON. HORACE DAVIS, of San Francisco, Cal.

Secretary.

REV. SAMUEL A. ELIOT, of Cambridge, Mass.

Assistant Secretary.

GEORGE W. FOX, of Boston, Mass.

Treasurer.

FRANCIS H. LINCOLN, of Hingham, Mass.

AMOUNT	NAME OF SECURITY	COST	MARKET VALUE
	Brought forward . .	$129,400.90	$146,038
45 shrs	Second Nat. Bank, Boston	8,361.00	7,965
25 "	Third Nat. Bank, Boston	2,681.25	2,225
25 "	Atlantic Nat. Bank, Boston	3,300.25	2,800
25 "	National Bank of Commerce, Providence . .	1,350.00	950
23 "	Merchants' National Bank, Boston	3,628.25	3,588
15 "	First Nat. Bank, Worcester	2,925.00	2,550
10 "	Tremont Nat. Bk., Boston	1,042.50	710
7½ "	Grafton Nat. Bk., Grafton	750.00	750
4 "	Nat. Union Bank, Boston	544.00	512
		$153,983.15	$168,088

II. MORTGAGES AND NOTES.

Mortgages on Real Estate	$95,150.00
Massachusetts Hospital Life Insurance Co. Annuities	15,251.25
Notes receivable	2,000.00
Book accounts due	1,759.97
Advance to Japanese Bazaar . . .	3,500.00
	$117,661.22

III. OTHER PROPERTY.

Unitarian Building	$200,000.00
Other Real Estate	33,286.29
Value of plates and publication stock .	9,055.98
Deposits in Savings Banks	1,237.87
Cash on hand	343.70
	$243,923.84
Total Property	$515,568.21

DEBTS OF THE ASSOCIATION.

Borrowed from Church Building Loan Fund	$2,000.00
Book accounts	243.97
	$2,243.97

[illegible]

[illegible]

President

[illegible]

Vice-Presidents

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Secretary

[illegible]

Assistant Secretary

[illegible]

Treasurer

[illegible] Hingham [illegible]

DIRECTORS.

1898–1899.

Term Expires May, 1899.

Rev. Thomas L. Eliot, D.D. . . . . *Portland, Ore.*
Hon. Henry J. Hosmer . . . . . *Concord, Mass.*
Alfred Metcalf, Esq. . . . . *Providence, R. I.*
Rev. Minot J. Savage, D.D. . . . . *New York, N. Y.*
Rev. Thomas R. Slicer . . . . . *New York, N. Y.*
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Francis Cutting, Esq. . . . . *San Francisco, Cal.*
Rev. Austin S. Garver . . . . . *Worcester, Mass.*
Archibald M. Howe, Esq. . . . . *Cambridge, Mass.*
George Hutchinson, Esq. . . . . *West Newton, Mass.*

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Samuel Bowles, Esq. . . . . *Springfield, Mass.*
Rev. John P. Forbes . . . . . *Taunton, Mass.*
John Mason Little, Esq. . . . . *Boston, Mass.*
Adelbert Moot, Esq. . . . . *Buffalo, N. Y.*
Rev. Mary A. Safford . . . . . *Sioux City, Ia.*
Mrs. Thomas Talbot . . . . . *Billerica, Mass.*

Standing Committees.

Finance. — Messrs. Little, Howe, Metcalf, Hosmer, and Bowles.

Publication. — Messrs. Brown, Bowles, Garver, Forbes, and Slicer.

New England. — Messrs. Hosmer, Howe, Metcalf, Forbes, and Mrs. Wells.

Middle. — Messrs. Savage, Slicer, Hutchinson, Moot, and Mrs. Catlin.

Southern. — Messrs. Garver, Little, Mrs. Wells, Mrs. Talbot, and Mrs. Catlin.

Western. — Messrs. Brown, Moot, Little, Slicer, and Miss Safford.

Pacific. — Messrs. T. L. Eliot, Cutting, Bowles, Hosmer, and Mrs. Talbot.

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Education. — Messrs. Howe, T. L. Eliot, Savage, Miss Safford, and Mrs. Catlin.

Executive. — Messrs. Hosmer, Slicer, Cutting, Hutchinson, and Mrs. Talbot.

FORM OF BEQUEST.

I give and bequeath to the AMERICAN UNITARIAN ASSOCIATION, *a Corporation established by law in the State of Massachusetts, the sum of*

dollars.

The above is the simple form requisite in making a legacy for the furtherance of our missionary work.

Any further information which may be desired can be obtained by applying to the Secretary at his office, 25 Beacon Street.

MINUTES OF ANNUAL MEETING.

MORNING SESSION.

THE seventy-third annual meeting of the American Unitarian Association was held in Tremont Temple, Boston, on May 24, 1898. The president, Hon. Carroll D. Wright, of Washington, called the meeting to order; and prayer was offered by Rev. Enoch Powell, of Nashua, N. H.

The president announced the order of business which had been prepared for the day, and upon motion it was unanimously adopted.

On motion of Mr. A. M. Howe of Cambridge, it was voted that the president appoint a Business Committee of three members. Rev. T. R. Slicer, Rev. C. F. Russell, and Mr. W. S. Blanchard were appointed to serve as such committee.

On motion of Mr. Slicer the reading of the records was dispensed with.

The president then made the opening address [p. 5].

The report of the Nominating Committee was presented by Mr. Horace S. Sears, who said, "Happy is the denomination and bright the promise of its future, which can command the allegiance of such a group of men and women as the Nominating Committee have been privileged to submit to you, — men and women, who, while they are maintaining the traditions of the past, keep their forward look, and will carry forward to yet higher achievements

AMERICAN
UNITARIAN ASSOCIATION

ANNUAL REPORT
1899

CONTENTS.

OFFICERS AND DIRECTORS.

1898–1899.

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ADDRESS OF HON. CARROLL D. WRIGHT,

PRESIDENT OF THE ASSOCIATION.

At no time in the history of the Christian Church has applied Christianity been so vital a power in all that makes for righteousness as at the present time. I venture to make this assertion, notwithstanding the continued effort of many to make us believe that religion is on the decline. This statement comes from so many different sources that it seems to me the duty of every body organized for religious purposes to enter an emphatic protest.

It is a strange thing that this declaration relative to the decline of religion should find any serious lodgment in the minds of men; and yet it is perfectly evident that the idea is believed, and has taken possession of the public mind to a certain extent. Professor Goldwin Smith, in the "Contemporary Review" for the current month, in speaking of the changes going on in the character of the American commonwealth, — changes which he considers are not for the better, — declares that "religion, which though still the social rule, at least in the East, has been losing its hold upon practical life." If this and kindred statements be true, Christianity as a religion is not only on the decline, but is an abject failure; for, if after nineteen hundred years of constant, earnest, and aggressive teaching it finds itself at the present time on the wane or losing its hold upon practical life, there can be little encouragement for the continued existence of bodies like our own. I do not believe it. It does

not make any difference what page of history we read, we find that the olden time held the golden age. The present has always been a time of degeneracy. Such is the record, because present evils are before the eye: past evils are seen in perspective, and an ever-vanishing perspective at that.

It may be true — and I believe it to be true — that there is a decline in the belief in certain theological tenets; and this may give the color of truth to the statements of those who put their assertions in a broader way. It is obvious that some forms of religion and of religious expressions are on the decline in this country, as well as in others; but this does not mean that there is any relapse into Paganism.

We, as Unitarians, have a right to take the broadest views in considering this question; and we rejoice to see not only the old religious bodies increase in numbers and importance and continue their exertions in Christianizing the world, but we rejoice at the multitude of new organizations which are springing up everywhere for the very purpose of emphasizing the teaching of the Great Master. We are rejoiced and proud to know that the great Presbyterian body, which was in debt more than a quarter of a million dollars a few weeks ago on account of its Board of Foreign Missions, and $167,000 on account of its Board of Home Missions, has just raised the whole amount of its indebtedness, sustaining its current work and sending its Home Board and its Foreign Board to the recent General Assembly at Minneapolis with a clear balance sheet, and a report that the total contributions of the fiscal year just closed reached the magnificent sum of $1,800,000. And so we rejoice at the vast sums being raised by the Methodist Church and by all the organizations which are trying to do their duty in the field of religious work. We rejoice

whether these things are done by the Presbyterians, the Methodists, the Congregationalists, or the Catholics, or any other order; and we, as Unitarians, are proud to take our position in the ranks, and do the best we can, small though our body may be, in carrying on the religious work of the world.

But this religious work is changing in its character; and it is this feature which interests us perhaps more than any other, and in which our efforts have been more successful than in the money point of view or in the influence of size and aggressiveness. For, as a denomination, we stand for something vastly different, not in intention or motive or effort, but in the character of the religion we teach. Our very existence is a protest against a religion trammelled by third-century thought, — adhering to dogma, declared by methods which would put to shame the modern ward caucus, — controversial theology, which prevents the clearest insight into the Master's real teaching. We stand for a pure, simple, renascent religion that brings to the mind not the letter of theological law, but the spirit of Christ's own religion. It is this religion, whether taught by the Unitarian pulpit or any other, that is making this age an age with which no other can be compared.

We see the evidence of this in a thousand ways. There never was a time when what Drummond calls "other selfishness," and what President Eliot has called "social serviceableness," were so attractive, so influential in directing the affairs of life. We see it in the attitude of the rich, who are more and more considering themselves as trustees, and who are pouring out their accumulations in the service of society in such a vast stream as to excite wonder and applause. What is it but applied Christianity, the spirit of Christ, that leads us to consider peaceful methods for the settlement of

controversies, to adopt industrial arbitration, to bring together the representatives of the greatest commonwealths of the earth to consider methods of peace which shall bring into existence the "Parliament of man, the Federation of the world"?

In welcoming you here to-day, we look back upon seventy-four years of persistent, consistent, and ever-increasing effort. We have seen our denomination grow slowly, but surely; and the facts which will be laid before you will show that at no time has there been such earnestness as at the present. This is only typical of the age. It is seen in patriotism, which is but another name for religion. We witness it to-day when busy millions of our republic pause and join in the universal consecration to the brave dead of the most charming and the choicest of God's gifts. To-day the whole loyal country is doing honor to the brave soldiers of a generation ago. They are taking up their patriotic duty with pleasure, — a mournful pleasure it may be, — but one to which the country will look back with satisfaction. The quick pulse of business stops to-day, the contest of excited traffic ceases, the great hand of industry rests. And why? Because the grandchildren, the orphans, the widows, the mothers, the friends, and the comrades of the saviors of our country are journeying up to their saviors' sepulchres with their annual offering of flowers and tears, frankincense and myrrh. They are paying appropriate tribute to those who laid down their lives on the altar of their country. Is this the result of mere sentiment? Is it not the spirit of a religious patriotism which prompts them to their duty?

It is this pure spirit of the Master's life which is turning the world to social service, which is making new individual consciences, so sensitized that evil leaves its impression, and intelligence, instead of seeking to re-

move the impression, is striving to remove the cause. It is natural that with this sensitive public conscience, as developed by the sensitive individual conscience, evils become exaggerated in comparison with the past; but it is a sign of regeneracy, a sign of improvement, a sign of the existence of a higher type of religion than the world has yet seen.

We come up here to-day from what a recent writer in a New York paper has called "the squalid depths of Unitarianism"; and yet, paradoxical as it may seem to the writer of that expression, this form of religion to which I have alluded has been the type and the ideal which the leaders and the preachers and the believers of Unitarianism have ever advanced as their chief religious expression. Have we not some right to claim some of the modern spirit as in part the results of Unitarian work?

To paraphrase a statement in one of our great dailies, the chief stumbling-blocks in the way of Christianity to-day are the human and fallible creeds drawn from the Bible and enforced as part of the Bible itself. It is the lingering bigotry of the Dark Ages that invested religion with many of the most repulsive features, and made the invention of men paramount to Holy Writ itself. The beauty, simplicity, and beneficence of religion are sacrificed by the heresy quibblers to the fancy of those who teach in the clouds of the bigotry and superstition of past centuries, and they are to-day vastly greater obstacles to the success of Christianity than the most blatant of infidel blasphemers. This is true. The religion of Christ never yet made an infidel blasphemer. It has been the attempt to compel men, through their lowest attributes, to believe that the results of councils were the Bible itself. These things have made blasphemers. With these things, however, we have nothing

to do, except in so far as by organization, by unity of purpose, by well-ordered discipline, by a courageous exposition of our beliefs, and by a religious application of them in practical life, we prove to the world that religion is not on the decline, and thus make our organization, make our beliefs, make our individual lives a great protest to the assertion that religion is on the decline. We must recognize, preach, and practise the great command of the Great Master, "Bear ye one another's burdens." This is the essence of religion. In it and under it there can be no blasphemy, no heresy; and this essence of Christ's command is gradually displacing theological dogma and taking possession of the hearts of men.

REPORT OF REV. SAMUEL A. ELIOT.

SECRETARY OF THE ASSOCIATION.

To the President of the American Unitarian Association: —

THE Secretary of the Association has the honor to submit the following report for the year ending May 1, 1899: —

By the death of Hon. Daniel L. Shorey of Chicago the Association has been deprived of the aid of one of its wisest friends in the Central West. Judge Shorey served as Western Vice-President for six years, and gave invaluable aid to the work of the Association by prudent counsel and by the influence of a firm, sagacious, and tolerant nature. He helped to solve some of the delicate problems of Western administration, and to preserve through inevitable changes the unity of the spirit in the bond of peace.

In March Mr. Charles P. Ware resigned the office of Secretary of the Church Building Loan Fund, which he had held for seven years. Mr. Ware gave careful and assiduous attention to this trust. His sound judgment was of value to his associates in the Board of Trustees, and his uniform courtesy and considerate good will enabled him to conduct the correspondence without friction or misunderstanding. During Mr. Ware's term of service the capital of the Church Building Loan Fund has increased from $104,923 to $142,326, and loans have been made to forty-nine societies.

Maintenance.

The financial year which has just closed, gives evidence of renewed confidence and courage in the churches which contribute to the Association. The record gives a satisfactory basis for optimism, — not the blind and shallow optimism which throws into the scale of its accomplishment the weight of its desires, but a sober, open-eyed optimism which candidly faces facts, which recognizes all defects and difficulties, but which is yet conscious of power by which the obstacles may be overcome. The number of churches contributing to the Association has risen from two hundred and seventy-four to three hundred and nineteen, which is the largest number of contributors in our history. The gifts of churches and individuals for current expenses have aggregated $57,513.67 against $52,396.77 in the previous year, while the gifts and bequests for capital account have amounted to $39,591 against $7,397 in the previous year.

These gains are chiefly due to the resolute and earnest efforts of those of our ministers and people who appreciate and accept their responsibilities in this co-operative and democratic organization. I should neglect my first duty, and fail to tell of the greatest satisfaction of the year, did I not at once acknowledge the generous and self-forgetting helpfulness of many friends. I have experienced too much of this gracious helpfulness to ever permit myself to fall into the common habit of accusing Unitarians of indifference or of selfish apathy. The more intimately I become acquainted with the sources from which the Association draws its life, the more I realize the depth of the love which many people bear toward the cause which the Association inadequately seeks to represent. The gifts to the Association

come from individuals in many walks of life, who, led partly by inherited habit, partly by obedience to the judgment or urgency of their ministers, partly by loving honor to those they have held dear, partly by the intensity of their own convictions, are ready to make real sacrifices for this cause. It is true that some of our people trifle with this sacred trust, and still fail to realize their responsibility. It is true that there are Unitarians who think that they are liberal when really they are only lazy. It is true that there are some who mistake the real nature of toleration, and, accordingly, allow their own organizations to languish, while they give lavishly to alien and perhaps hostile institutions. But I venture to believe that the number of Unitarians who recognize that their inheritance or their achievement of religious liberty is a precious trust is constantly growing. More and more our people are being roused from self-indulgent ease, from self-complacent Pharisaism, and from spiritual apathy, and are coming to realize that this cause demands an unreserved and unresting devotion. More and more are they willing to take up the cross of the present apostolate, and offer themselves to spend and be spent in the service of truth and liberty and love.

I believe that the financial gains of the year may also be partially accounted for by the marked improvements which have been made in the methods of conducting the business of the Association. Complete candor of statement and entire publicity have marked as never before the endeavors of the Association. Obstinate prejudices and misunderstandings still exist and still seriously hamper our efficiency, but these must gradually yield to reiterated statement of facts, and to frank and patient explanation. Nothing is now done behind closed doors or in a corner. Every member of the Association has

both right and opportunity to know the purposes, plans, and hopes of the executive officers. No provincial spirit, no sectional partiality, no jealous rivalries, are permitted to influence the judgment of the directors. The work is genuinely national, alike in vision and performance.

The Secretary, with the constant and hearty co-operation of the Treasurer, has been much concerned to make the administration of the Association such as to commend it to the confidence of the business community. The plan by which the budget of each new year is estimated and appropriated at the amount of the available income of the previous year provides as fully as circumstances permit against the contraction of debt, while the plan by which the funds of the Association, other than those which are required to be invested in identifiable securities, are invested as a whole, gives assurance to those who intend to remember the Association in their wills that their benefactions will be a source of perpetual good. The Directors have just taken another forward step in the improvement of the business methods, and have provided that the larger unrestricted bequests which have heretofore been credited to the General Fund shall hereafter, unless otherwise required by the terms of the will, be invested as separate funds bearing the names of the testators.

I wish to call particular attention to several gifts which may prove to be forerunners of similar beneficences. Several churches have taken during the past year a step which augurs well for the stability and permanence of the Unitarian movement. They have given to the Association trust deeds for their real property, reserving the right of occupancy so long as they shall continue to be living Unitarian churches. By this course of action these parishes have secured these properties against any possible alienation, either to secular pur-

poses or to purposes which, in the judgment of this Association, are not in accordance with the desires and principles of the present holders.

By accepting the Tompkins Fund and the Annie Delano Hitch Fund, the Directors have also adopted a new policy, and have declared their willingness to become the trustees of funds of which the income goes to aid the work of certain local parishes. It should be observed that the Association itself gains nothing in accepting these trusts. The care of such funds adds to the labor of the executive officers; but the Association is glad to offer its gratuitous services in thus aiding and perpetuating the work of the independent churches which make up the constituency of the Association. I believe that the friends who have established these endowments have acted wisely; for they have placed the trusts in the hands of a corporation whose stability cannot be doubted, and whose funds are collectively invested so that no particular fund can ever be lost by unwise investment.

Another trust has been accepted, which is of great significance. Mrs. C. B. Hackley of New York has given notice to the Association of her purpose to transfer to the Association her estate at Tarrytown, N. Y., for the establishment of a school for boys. Mrs. Hackley plans to place the property in the hands of the Association, though the school is to be administered by a distinct Board of Trustees appointed by the Directors of the Association. As the actual transfers have not yet taken place, and the arrangements are as yet incomplete, this wise beneficence cannot legitimately be counted in the record of the past year; but Mrs. Hackley's purpose, when fulfilled, will supply the most serious omission in our denominational organization. The Unitarian body has suffered very much from the alienation of its young

people who have attended schools and colleges where sectarian conversion is emphasized. We sorely need schools where our young people need not be exposed to the temptations which now threaten to divert them from their inherited beliefs and associations.

The fact that the Association has, for the first time in the memory of the present administrators, finished its financial year without debt is certainly to be contemplated with gratitude, but it is not to be taken as evidence that the Association has as large an income as its needs require. It is obvious that the small surplus which is carried forward to the new year will be exhausted long before the churches send in their next contributions. Nothing but the changed habit of the churches, by which their contributions will reach the Treasurer some time before the last week of the financial year, will obviate the unfortunate necessity of annually borrowing money in anticipation of income. The escape from debt at the end of the year has been accomplished only by the constant exercise of the ungracious power to say no. It would be much more in accord with the temperament of the officers and Directors if they could more frequently answer the appeals for help, which come from eager friends, with a prompt and hearty yes. The stern necessity of painful economy which is laid upon the administrators of the Association, not only seriously cripples the efficiency of the work, but makes the task of the administrative officers irksome. It opens the way to misrepresentation and injustice, and it often makes the Association appear to be a severe creditor or a niggardly alms-giver rather than a serviceable and sympathetic friend. The officers and Directors of your Association strenuously desire to be helpful to every promising effort to extend the influence of Liberal Christianity, they long for the grateful good will of the ministers and people of

the aided churches; but the exigencies of the trust you have laid upon them require them often to repress their natural impulses, chill their enthusiasms, and utter denials in place of words of appreciation and pledges of help. The work of your Association must continue to be inadequate and defective until all our members, ministers, and churches assume the responsibility of increasing its resources and enlarging its endowments with intelligent method, prompt and assiduous attention, and some realizing sense of the sacred obligations which ought to be our joy and pride. No endowments earn such interest for human welfare as those which are devoted to founding and maintaining institutions of education and religion; for such permanent institutions sustain the standards of learning and piety, and keep pure and fruitful the sources of private honor and national renown.

Publications.

The work of the Publication Department has been somewhat accelerated, but it still moves with painful deliberation; and the industrious workers in the different Post-office Missions are too often left without adequate supplies for their work. Two tracts have been added to the Fourth Series. A new Eighth Series of twelve numbers has been printed. And of the new Ninth Series six numbers have been printed. The Ninth Series is addressed particularly to Unitarians, and depends for circulation upon the ministers and members of our parishes. These tracts contain truths which need to be pressed home upon the consciences of all our people. A number of the older tracts, which are still in demand, have been bound together in neat volumes, and are thus sold for a small sum. 1,088 copies of Channing's Works have been given to ministers and divinity stu-

dents applying for them; 141 copies of the "Christian Register" have been sent every week to colleges, libraries, and reading-rooms, and selected volumes of the publications of this Association have been granted to six libraries. A monthly bulletin, issued in co-operation with the Women's Alliance and the Young People's Religious Union, has been gratuitously distributed; and the courtesy of the editor of the "Christian Register" gives to the Secretary the use of a weekly column in that paper.

The Publication Department will never be really efficient until the Association can afford to employ a publishing agent who can give his whole time to the improvement and enlargement of the tract lists, to the securing of manuscripts, to the pushing of the sale of the Association's publications, to negotiations with other publishers for the production of the works of Unitarian writers, and to the extension of the business now carried on on a small scale in the Book Rooms in Boston, New York, Philadelphia, Chicago, and San Francisco. The Association is also much in need of new endowments, whereof the income can be applied to publishing books and tracts. It would be an effective investment for the cause of pure religion and higher civilization in America to provide a fund to enable the Association to keep before the public the words of such prophets and patriots as Channing, Dewey, Parker, Walker, Bellows, Hedge, Peabody, King, Clarke, Ware, and Frothingham. The Association now publishes the works of the first three of these leaders; but the books of the rest are in the hands of secular publishers, and some of them have already been allowed to go out of print. Will not those who loved and admired these men give to the Association permanent funds, which will enable it to secure the plates and copyrights and keep these useful books in circulation?

Home Missions.

The growth of the churches under the care of the Home Missionary Department toward stability and self-support has been more rapid than usual during the past year; and the abolition or reduction of the subsidies heretofore granted to a number of the aided churches have enabled the directors to inaugurate new enterprises at Amherst and Natick, Mass., Erie, Pa., Lincoln, Neb., and Ottawa, Can., and to contribute to the support of the important churches in Troy, N. Y., and Kansas City, Mo., both of which are temporarily in a critical condition. At Amherst the Association has enjoyed the co-operation of the Young People's Religious Union. At Erie and Ottawa the Women's Alliance has been most helpful, while the enterprise at Lincoln was made possible by a special gift from the Church of the Messiah in New York. Of the seventy-six churches which received aid from the Association in 1897–98, four have failed to justify continued support, and have been dropped from the list of beneficiaries. Five aided churches have during the past year become genuinely self-supporting, and six either became self-supporting by a reduction of expenses or derived aid from other sources, while two have been temporarily dropped from the beneficiary list pending the settlement of new ministers. Of the remaining aided societies, thirty-six received in 1898–99 the same subsidy as in 1897–98, four received an increase, and nineteen had made such progress as to be able to endure reduction in the aid granted by the Association.

The grants to churches vary greatly in amount; but the department committees give most careful consideration to each case, and endeavor to judge each on its merits. The largest grants are, as a rule, to the college town churches; for academic communities and student

congregations cannot be expected to contribute largely to the support of preaching, and a minister who is to be influential in such a community and before such a congregation must obviously be a man of power. Our seven college town churches continue to amply justify the expenditure for their support; and, under the efficient leadership of Rev. Messrs. Ballou, Cone, Crooker, Geoghegan, Pierce, Simonds, and Miss Gordon, their influence is constantly upbuilt. These seven churches cost the Association last year $5,300. Considerable grants are also made to churches in important centres of population, where rapid growth toward self-support may be reasonably expected. The experience of the Association in such enterprises has abundantly proved the value of such a policy. It is evident that churches of our faith at such centres of influence as Albany, N. Y., Atlanta, Ga., Austin, Tex., Chattanooga, Tenn., Erie, Pa., Helena, Mont., Lincoln, Neb., New Orleans, La., Ottawa, Can., St. John, N. B., and Worcester, Mass., are important posts. These are State capitals or important commercial centres; and most of the churches that are thus liberally supported steadily make the expected gains. In the South, however, ecclesiastical and social influences are so adverse to our cause that self-support cannot be expected of churches even in the larger cities.

Fellowship.

One of the most encouraging gains of the year has been in the increase of the spirit of union and sympathy in our own fellowship. By processes of absolute freedom, we Unitarians have achieved a singular and significant unanimity in our thinking. There is probably no band of religious workers in the country which is so thoroughly united intellectually as we are. But every tradition of our body has encouraged an exaggerated

independence and a sterile individualism. We are now beginning to discover that the force of a movement such as ours is dependent, not merely upon individual effort, but also upon our power of association and upon the development of a sound and healthy *esprit de corps*. We are beginning to discover the unity of purpose, the solidarity of sentiment, and the strength of disciplined order which alone make vital and effective the work of any church or group of churches. When a band of men or churches work heartily together for definite results, their individual strength is infinitely multiplied. If they permit the disrupting tendencies of opposing ambitions or selfish interest to mar the harmony of their action, they cannot expect to achieve success. We are gradually acquiring the virtues of self-abnegating loyalty and mutual confidence. We have suffered much in our organized work from confusion and disintegration of effort, and may well welcome and speed the day when we shall consent to be harnessed in strong teams for definite work, and learn to apply our limited resources to clearly defined purposes. The vigor of the Association is measured by the individual strength and allied efficiency of the churches which thus agree to work together. This organization is not merely an ecclesiastical convenience or a desirable expediency: it is a living entity, the vital utterance of a moral purpose, a patriotic ideal, a spiritual hope. It is the outward sign of the inherent unity of the liberal church, it strikes its roots into history, it reproduces traditions, it gathers to itself associations, it reveals the working of an inner spirit, it encompasses us with the warmth of citizenship, and presents the opportunity for the exercise of a diversity of gifts toward the attainment of a common purpose.

I believe that the time is near at hand when it will be possible to extend the mutual sympathy and respect

which we have won for ourselves beyond the borders of our own fellowship. Ecclesiastical obstacles and theological disagreements must frankly be faced; but, in spiritual relations, peace and co-operation are always within reach of those who sincerely desire them. In particular, I believe that the time has come for closer and more cordial co-operation with our brethren of the Universalist fellowship. I do not urge a compromise which rests upon the sandy foundation of merely verbal agreements, nor do I advocate any organic union of these distinct Christian bodies. Each has its own work to do, each has its honorable traditions to preserve; but I hold that it ought to be possible for these two organizations to work side by side with heartier good will and with mutual helpfulness.

Again, I believe that our movement will be strengthened and upbuilt by going beyond the boundaries of our own country, and coming into sympathetic communion with like-minded friends in other nations. The Japanese Unitarian Association is the offspring of this Association. The British and Foreign Unitarian Association was organized in the same year as this Association, and it has had an equally honorable history; while the Hungarian Unitarian Church — with its record of indomitable persistence through the centuries, and its vigorous and out-reaching life to-day — has many lessons and inspirations for us. A year hence this Association will celebrate the seventy-fifth anniversary of its organization. In order that our founders may be fitly commemorated and the work they inaugurated broadened, deepened, and invigorated, the Directors of the Association have caused to be sent to our friends in England, Hungary, and Japan, as well as to many individual liberals in other lands, an invitation to unite in an International Council of Unitarians and Other Liberal Christians, to be held in Boston in May, 1900.

The record of the year, then, bears encouraging testimony to the fact that our fellowship is slowly awakening to the reality and sacredness of its mission, that it is gradually acquiring an affirmative and constructive temper, that it is developing more intelligent methods of work and disclosing a more robust temper of service. Yet our searching questions at this season should not be directed so much at the statistics of outward success as to the deeper matters of fidelity and duty. Our good obtained must be but tidings of a better, for our true success lies only in renewing opportunity. Happy are we that a divine discontent stirs in us, and that we are haunted by perplexing problems, baffled by disappointments, and thrilled by yearnings for larger usefulness! Happy are we that we have no guarantee of quick success, and that we cannot waste time in counting gains because of the urgent duties that claim untiring zeal. We are set here as the trustees of what seems to us the purity of Christian faith and as executors of the divine law of righteousness. Such a trust cannot but solemnize us. Setting our attainments beside our ideals, we cannot but experience a healthy humiliation. Humility is salutary, if it stimulates, but evil, if it paralyzes, generous endeavor. We have no right to hide behind our conscious and manifest weaknesses of organization and leadership. False humility is no better than pride. The self-consciousness which enlarges upon personal insufficiency and which is filled with complaints and forebodings is as bad as the loquacious and perhaps malicious misrepresentations which perpetually exaggerate disaster and prophesy defeat. To think that our endeavors, however insignificant, avail nothing is as presumptuous as to imagine that they are everywhere triumphant. To dream that we can single-handed accomplish everything is to believe that God exhausted himself when he made

us. To suppose that we can accomplish nothing is to believe that God has blundered. Let us have done with all disintegrating timidity and all undue denominational anxiety. We are worthy to succeed only as we are not afraid to fail. We are engaged in conducting a unique and hazardous experiment, and must constantly and inevitably face the risk of failure. We are still the pioneers of the Christian army, and hold the post of honorable danger. We must be prepared for many a lonely vigil, many a sacrifice, many a forlorn hope. We have taken truth, liberty, and spiritual Christianity for our masters. We have enlisted for the war, and must unflinchingly accept the terms of our service.

Everywhere the coming of God's kingdom waits on human endeavor. Our efforts grow significant when we recognize that they are a part of God's success. Shall not the divine sufficiency fill us, and work through us? Shall we not recognize that creative might needs the co-operation of our petty energy, and know that the diffusive fire of faith and righteousness and love that is in all the air about us cannot burst into flame without our kindling zeal? Our lives are not beautiful enough, our works not valuable enough, to be their own excuse for being; but, if they are our opportunity to manifest God, then they glow with significance and promise. Shall we not hear the universal mind calling to our individual minds, the infinite spirit of truth demanding our loyalty, the besetting God striving with unfathomable patience to make us rich with his riches and strong with his power? Not by discovering our own importance shall we exchange indifference for ardor, but by forgetting ourselves, our self-distrusts, our small use of great things, our awkward incapacity, our hesitating progress, in the overwhelming desire to serve God and man according to the measure of our power. If that

splendid passion shall but take possession of us, we shall be liberated from the bonds of indolence, from the dust and ashes of false humility, from the fetters of Pharisaic pride. Without bluster or mock heroics, we shall do our duty, strong in the consciousness of holy privilege. Soberly and with clear-eyed vision, we shall believe in our own time and place and our own peculiar opportunity. There never was a better time or place to live in or work in. We shall stand erect in self-respect, ready for duty as God shall appoint. Then shall the trivial duties of the mechanical day take on new meaning, our unproductive imaginations will grow fertile, our consciences alert, our faith brave, cheerful, and devout. We shall be admitted into the company of the prophets who have proved the reality of their calling, into the secrets of spiritual strength and growth, into the privileges of the immeasurable mind. God grant, whenever there is revealed to us the opportunity of noble service, that then, like the prophet of old, we may feel the touch of holy fire on our lips; and that, when we hear the voice of the Most High saying, "Whom shall I send and who will go for us?" each one of us may answer in modest, manly confidence, "Lo! here am I: send me!"

ANNUAL REPORT

OF THE

TREASURER.

TREASURER'S STATEMENT.

Dr.

1898. April 30.	To balance, cash on hand		$343.70
1899. April 29.	To amount of receipts on sundry accounts, viz.: —		
	DONATIONS: Amount received from societies and persons, for the general objects of the Association	$57,096.86	
	AMHERST CHURCH: Amount received from Young People's Religious Union, and other sources, for Church in Amherst, Mass.	416 62	
			57,513.48
	CHURCH BUILDING LOAN FUND: Amount received for this Fund from donations, payments on account of church loans, and interest		14,654.87
	GENERAL FUND: Amount received from following bequests:		
	Miss Elizabeth B. Fisher, Boston, Mass.	$10,391.00	
	William Montgomery, Boston, Mass.	3,000.00	
	Miss Abby W. May, Boston, Mass.	3,000.00	
	Miss Angelina Stebbins, Springfield, Mass.	1,000.00	
	Mrs. Sarah W. Higley, Templeton, Mass.	100.00	
			17,491.00
	SPECIAL FUND: Amount received from Trustee under will of the late Miss Sarah Hayman, Berwick, Maine, to be expended for missionary purposes, under his approval		1,394.20
	CHRISTOPHER M. WELD FUND: Amount of bequest of the late Mrs. Mary Ann P. Weld, Boston, Mass., on account, "to express the interest and sympathy" of her late husband and herself for the Association		8,000.00
	NANCY BRACKETT FUND: Amount of bequest of the late Miss Nancy Brackett, Quincy, Mass., the income to be used for distribution of Association's publications		3,000.00

Cr.

1899. April 29	By amount of payments on sundry accounts, viz.: —	
	NEW ENGLAND STATES: Amount expended in this section, for missionary purposes and in aid of feeble societies	$9,403.07
	MIDDLE STATES: Amount expended in this section, for missionary purposes, etc.	8,409.80
	WESTERN STATES: Amount expended in this section, for missionary purposes, etc.	13,080.53
	SOUTHERN STATES: Amount expended in this section, for missionary purposes, etc.	2,404.88
	PACIFIC COAST: Amount expended in this section, for missionary purposes, etc.	3,437.50
	GENERAL MISSIONARY WORK: Amount paid for salary of Field Agent, and other purposes belonging to the country at large	2,535.56
	JAPAN MISSION: Amount paid for salary of Rev. Clay MacCauley, and for other expenses of Mission	4,300.00
	THEOLOGICAL EDUCATION: Amount paid to theological students	400.00
	DENOMINATIONAL LITERATURE: Amount paid toward publication of "Word and Work," and for copies of "Christian Register," sent to libraries, etc.	482.51
	SPECIAL FUND: Amount paid for missionary purposes from this Fund	312.50
	INCOME FROTHINGHAM FUND, NO. 2: Amount paid to Tuskegee Normal and Industrial Institute from income of this Fund	400.00
	CHURCH BUILDING LOAN FUND: Amount paid as loans to sundry societies, by direction of the Trustees of this Fund, and for expenses	19,797.04
	MERCHANDISE: Amount paid for books, tracts, etc.	8,114.70
	LADIES' COMMISSION: Amount paid for their expenses	93.99

TOMPKINS FUND: Amount of bequest of the late Miss Marion L. Tompkins, Vineland, N. J., "in trust for benefit of First Unitarian Church of Vineland"	1,000.00
GRINDALL REYNOLDS FUND: Amount received for this Fund from First Parish, Concord, Mass., additional	100.00
ANNIE DELANO HITCH FUND: Amount received from Mrs. Annie D. Hitch, Newburgh, N. Y., in trust, for benefit of Church of Our Father of Newburgh	10,000.00
MERCHANDISE: Amount received from sale of books,	6,641.58
LADIES' COMMISSION: Amount received for their use	54.78
INTEREST: Amount received on bank deposits	130.45
SMITH EDUCATION FUND: Amount of interest received, and added to principal	178.25
THOMAS FUND: Amount of interest received, and added to principal	51.96
WESTERN STATES: Amount repaid, as not required	143.70
INVESTMENT BIGELOW FUND: Amount received on this account	275.25
GENERAL INVESTMENTS: Amount received on this account	12,281.50
TEMPORARY INVESTMENT: Amount received on this account	58,109.04
TEMPORARY LOANS: Amount borrowed	18,000.00
INCOME GENERAL FUND	2,339.13
INCOME PENHALLOW FUND	200.00
INCOME LIENOW TRUST FUND	260.25
INCOME BIGELOW FUND	12.75
INCOME THOMAS FUND	51.96
INCOME GRINDALL REYNOLDS FUND	87.88
INCOME BUCKMINSTER BROWN FUND	200.00
INCOME WHITNEY FUND	1,375.00
INCOME GRAHAM FUND	535.02
INCOME GENERAL INVESTMENTS	8,021.93
	$222,447.68
April 29. To balance, cash on hand	$8,117.14

SALARIES: Amount paid Secretary (less receipts for preaching), Assistant Secretary, and Treasurer	7,686.28
EXPENSE: Amount paid Clerk, Stenographer, Janitor, and Engineer, and for fuel, expressage, postage, stationery, etc.	6,832.91
INVESTMENT BIGELOW FUND: Amount re-invested on this account	275.25
INVESTMENT SMITH EDUCATION FUND: Amount invested on this account	178.25
INVESTMENT THOMAS FUND: Amount invested on this account	51.96
INVESTMENT GRINDALL REYNOLDS FUND: Amount invested on this account	100.00
GENERAL INVESTMENTS: Amount invested, and re-invested, on this account	34,416.50
TEMPORARY INVESTMENT: Amount paid on this account	71,078.57
TEMPORARY LOANS: Amount of loans paid	20,000.00
INCOME GENERAL FUND: Amount paid on this account	7.50
INCOME GENERAL INVESTMENTS: Amount paid on this account, for accrued interest, etc.	270.99
INCOME LIENOW TRUST FUND: Amount paid Treasurer of Benevolent Fraternity of Churches, Boston, Mass., as income received	260.25
Balance, cash on hand	8,117.14
	$222,447.68

April 29, 1899.

FRANCIS H. LINCOLN, *Treasurer.*

AUDITORS' REPORT.

BOSTON, May 24, 1899. — The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 29, 1899, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was $8,117.14; that the invested funds held by him on account of the Association are the following, separately invested: General Fund, amounting (exclusive of the $17,342.00, temporarily invested) to $57,877.62; Penhallow Fund, $5,187.50; Lienow Trust Fund, $5,205.90; Bigelow Fund, $3,009.00; Smith Education Fund, $4,634.41; Thomas Fund, $2,650.05; Grindall Reynolds Fund, $2,497.00; Buckminster Brown Fund, $5,000.00; and Whitney Fund, $25,000.00; the following, collectively invested: Hayward Fund, $24,300.00; Perkins Fund, $10,300.00; Kendall Fund, $2,600.00; King Fund, $10,000.00; C. T. Thayer Fund, $5,000.00; Whipple Fund, $9,000.00; Faulkner Fund, $5,000.00; Hazeltine Fund, $5,000.00; Publication Fund, $1,200.00; Conant Fund, $5,000.00; William H. Fogg Memorial Fund, $19,000.00; Frothingham Fund, No. 1, $5,000.00; Frothingham Fund, No. 2, $20,000.00; Ingersoll Fund, $1,000.00; Isaac Sweetser Fund, $47,000.00; Sawyer Fund, $2,000.00; Nancy Brackett Fund, $3,000.00; Tompkins Fund, $1,000.00; Annie Delano Hitch Fund, $10,000.00; and Christopher M. Weld Fund, $8,000.00; and a Temporary Investment of $21,885.46 belonging to Church Building Loan Fund, $17,342.00, to General Fund, and $1,081.70, to a Special Fund; for all of which satisfactory securities have been exhibited to us.

HENRY F. MILLER.
CLARENCE W. JONES.

INCOME AND EXPENDITURES FOR THE YEAR.

Income.

Contributions from societies (See Table A.)	$53,547.34	
Contributions from individuals (See Table B.)	2,139.00	
Contributions from miscellaneous sources	1,410.52	
	$57,096.86	
Contributions for Amherst Church (See Table C.)	416.62	
		$57,513.48
Income of invested Funds (See Table D.)		13,083.92
Interest from bank deposits		130.45
Special Fund		1,394.20
Books sold		6,641.58
Ladies' Commission		54.78
Western States, refunded		143.70
		$78,962.11

Expenditures.

Home Missions (See Table E.)		$39,583.84
Foreign Missions (See Table F.)		4,300.00
Education of the colored people (Frothingham Fund, No. 2)		400.00
Assistance to theological students		400.00
Denominational literature		482.51
Income Lienow Trust Fund		260.25
Books, tracts, etc.		8,114.70
Ladies' Commission		93.99
Salaries: Secretary (less receipts for preaching)	$4,220.13	
Assistant Secretary	2,729.16	
Former Treasurer (one month)	278.66	
Present Treasurer (eleven months)	458.33	
		7,686 28
Clerk and Stenographer	$1,612.00	
Expenses of Building (including wages, repairs, fuel, gas, and water)	3,163.70	
Expressage, postage, printing, stationery, etc.	2,057.21	
		6,832.91
Loan paid		2,000.00
Accrued interest, etc.		278.49
		$70,432.97
Excess of income over expenditures		8,529.14
		$78.962.11

TABLE A.

CONTRIBUTIONS FROM SOCIETIES.

This table shows the amount received from societies during the fiscal year. The sum carried out against each society covers actual receipts from May 1, 1898, to April 29, 1899. In some cases this includes money paid in after the beginning of the year, but intended for the previous year; and, in some, it does not include additional payments, made after the close of the year. The amount in parenthesis is the total contribution intended for the year. The date 1897-8 shows that the whole amount was intended for the previous year.

Alameda, Cal.	$ 25.00
Albany, N. Y.	83.00
Alton, Ill. ($107.00)	207.00
Amherst, Mass.	6.55
Andover, N. H.	28.25
Andover, North, Mass.	73.00
Ann Arbor, Mich.	50.00
Arcadia, Wis.	5.00
Arlington, Mass.	211.65
Ashby, Mass.	43.00
Athol, Mass.	
First Cong'l Church	20.00
Second Unitarian Society	40.00
Atlanta, Ga.	10.00
Augusta, Me.	43.00
Ayer, Mass.	50.00
Baltimore, Md.	110.00
Bangor, Me.	176.00
Bar Harbor, Me.	2.00
Barker, Wis. (1897-8)	5.00
Barnstable, Mass.	33.07
Barre, Mass.	50.00
Bath, N. H. ($7.00)	12.00
Bedford, Mass.	5.00
Belfast, Me.	35.00
Belmont, Mass.	180.00
Berkeley, Cal. ($25.00)	40.60
Berlin, Mass.	20.00
Bernardston, Mass.	15.00
Beverly, Mass.	238.75
Billerica, Mass.	64.19
Bolton, Mass.	7.00
Boston, Mass.	
First Parish, Dorchester	1,600.00
First Church	1,400.00
First Religious Society, Roxbury	425.00
Second Church	1,405.10
King's Chapel	1,372.58
First Parish, West Roxbury	75.00
Arlington Street Church	4,350.00
First Parish, Brighton	200.00
First Congregational Society, Jamaica Plain	873.00
Third Religious Society, Dorchester	150.00
Harvard Church, Charlestown	50.17
Hawes Unitarian Cong'l Church, South Boston	106.96
Bulfinch Place Church ($5.00)	10.00
South Cong'l Church	2,000.00
Church of the Disciples	1,505.00
Carried forward	$17,411.87

Brought forward	$17,411.87
Boston, Mass. (*Continued*).	
Church of Our Father, East Boston	25.00
All Souls' Church, Roxbury	120.98
Christ Church, Dorchester	41.00
Church of the Unity, Neponset	47.56
New South Church ($30.00)	40.00
Unity Church, Allston ($20.00)	25.00
Norfolk Unitarian Church, Dorchester	5.00
Unitarian Church, Roslindale	22.18
Brattleboro, Vt.	29.77
Brewster, Mass.	20.00
Bridgewater, Mass.	10.00
Bridgewater, East, Mass.	66.50
Bridgewater, West, Mass.	20.00
Brockton, Mass.	50.00
Brookline, Mass.	
First Parish ($1,066.63)	1,099.63
Second Unitarian Society	120.00
Brooklyn, Conn.	20.00
Brooklyn, N. Y.	
First Unitarian Society	1,000.00
Second Unitarian Society	350.00
Third Unitarian Society ($85.00)	80.00
Buffalo, N. Y.	500.00
Burlington, Vt.	267.55
Cambridge, Mass.	
First Parish ($1,152.86)	1,157.86
Third Congregational Soc'y	194.30
Canton, Mass.	42.00
Castine, Me.	5.00
Charleston, S. C.	50.00
Charlestown, N. H.	13.50
Chattanooga, Tenn.	10.00
Chelmsford, Mass. ($44.00)	61.25
Chelsea, Mass.	10.00
Chicago, Ill.	
First Unitarian Society	50.00
Unity Church ($305.00)	205.00
All Souls' Church	20.00
Third Unitarian Church	8.00
Chicopee, Mass.	50.00
Cincinnati, Ohio ($135.00)	220.00
Cleveland, Ohio	25.00
Clinton, Mass.	37.73
Cohasset, Mass.	40.00
Colorado Springs, Col.	50.00
Concord, Mass.	626.00
Concord, N. H.	234.73
Danvers, Mass.	15.00
Carried forward	$24,497.91

Brought forward	$24,497.91
Davenport, Ia.	10.00
Dedham, Mass. ($240.61)	244.61
Deerfield, Mass.	12.02
Dighton, Mass.	7.10
Dover, Mass.	10.00
Dover, N. H. ($10.00)	15.00
Duluth, Minn.	13.65
Duxbury, Mass.	5.25
Easton, North, Mass.	101.85
Eastport, Me.	46.00
Ellsworth, Me.	15.00
Erie, Pa.	10.00
Exeter, N. H.	20.00
Fairhaven, Mass.	25.00
Fall River, Mass.	194.00
Fargo, North Dak. ($10.00)	20.00
Farmington, Me.	8.00
Fitchburg, Mass. ($337.10)	300.00
Fitzwilliam, N. H.	12.74
Framingham, Mass.	101.00
Franklin, N. H. ($53.50)	62.50
Gardner, Mass.	15.50
Geneseo, Ill.	15.00
Gloucester, Mass.	50.00
Gouverneur, N. Y.	6.45
Grafton, Mass.	10.00
Grand Rapids, Mich.	1.00
Greenfield, Mass.	101.00
Groton, Mass.	74.00
Hackensack, N. J.	5.75
Hartford, Conn. (1897–8)	52 00
Harvard, Mass.	18.30
Haverhill, Mass.	37.56
Helena, Mont.	50.00
Hingham, Mass.	
First Parish	278.69
Second Parish	25.00
Third Cong'l Society ($65.60)	95 92
Holyoke, Mass.	25.00
Hopedale, Mass.	361.78
Houlton, Me. ($26.21)	42.21
Hubbardston, Mass.	5.00
Hudson, Mass.	55.00
Humboldt, Ia.	5.00
Hyde Park, Mass.	27.00
Iowa City, Iowa	10.00
Ithaca, N. Y.	25.00
Kansas City, Mo.	50.25
Keene, N. H.	288.51
Kennebunk, Me.	109.00
Keokuk, Iowa	3.75
Kingston, Mass.	62.00
Laconia, N. H.	25.00
Lamoine, East, Me.	5.00
Lancaster, Mass.	100.00
Lancaster, N. H.	9.05
Lawrence, Kan.	22.50
Lawrence, Mass.	60.25
Leicester, Mass.	57.00
Leominster, Mass.	100.00
Lexington, Mass.	261.22
Lexington, East, Mass.	5.50
Lincoln, Mass.	10.00
Lincoln, Neb.	20.91
Littleton, Mass. ($101.00)	103.00
Littleton, N. H.	10.00
Carried forward	$28,426.73

Brought forward	$28,426.73
Los Angeles, Cal.	40.00
Louisville, Ky.	39.55
Lowell, Mass.	450.00
Lowville, N. Y.	3.00
Luverne, Minn.	5.50
Lynn, Mass.	226.00
Madison, Wis.	50.00
Malden, Mass.	25.00
Manchester, N. H. ($110.00)	200.00
Marblehead, Mass (1897–8)	7.86
Marietta, Ohio	15.00
Marlboro', Mass.	105.00
Marshfield, Mass.	
Grace Chapel	10.00
Meadville, Penn.	142.00
Medfield, Mass.	62.25
Medford, Mass.	111.00
Mendon, Mass.	15.00
Menomonie, Wis. (1897–8)	10.00
Middleboro', Mass.	22.15
Milford, N. H.	15.00
Millbury, Mass.	21.00
Milton, Mass.	524.25
Milwaukee, Wis.	149.50
Minneapolis, Minn.	
First Unitarian Society	10.00
Free Christian Church (1897–8)	10 00
Montague, Mass.	
Second Cong'l Society	2.00
Turner's Falls	10.00
Montclair, N. J.	13.00
Montpelier, Vt.	86.00
Montreal, Can.	70.40
Nantucket, Mass.	50.00
Nashua, N. H.	107.30
Natick, South, Mass.	38.85
Needham, Mass.	36.00
New Bedford, Mass.	250.00
New Brighton, N. Y.	15.50
Newburgh, N. Y.	50.00
Newburyport, Mass.	180.79
Newington, N. H.	3.50
New London, Conn.	15.00
New Orleans, La.	12.00
Newport, R. I.	102.20
Newton, Mass.	
Channing Religious Society	325.00
Chestnut Hill Society	50.00
Society at Newton Centre	30.00
Society at West Newton	1,201.00
Society at Newton Highlands	12.00
New York, N. Y.	
Church of All Souls	1,050.00
Church of the Messiah	8,500.00
Lenox Ave. Unitarian Ch. ($100.00)	102.00
Northampton Mass.	
Second Cong'l Church	81.42
Society at Florence	27.20
Northboro', Mass. ($56.00)	68.00
Northfield, Mass.	6.00
Norton, Mass.	10.00
Norwell, Mass.	30.00
Oakland, Cal. ($150.00)	250.00
Omaha, Neb.	25.00
Orange, N. J.	35.00
Carried forward	$43,540.95

Brought forward	$43,540.95
Passaic, N. J.	10.00
Peabody, Mass.	40.47
Pembroke, Mass.	5.00
Pepperell, Mass.	11.00
Peterboro, N. H.	22.36
Petersham, Mass.	19.00
Philadelphia, Penn.	
First Unitarian Church	150.00
Unitarian Society of Germantown ($287.00)	280.00
Spring Garden Society	50.00
Pittsburgh, Penn.	20.00
Plainfield, N. J.	22.56
Plymouth, Mass.	102.33
Pomona, Cal.	10.00
Portland, Me.	
First Parish	325.00
Portland, Ore. ($125.00)	156.75
Portsmouth, N. H.	306.47
Presque Isle, Me.	7.25
Prospect Harbor, Me.	2.50
Providence, R.I.	
First Congregational Church	1,059.05
Westminster Cong'l Society ($59.06)	74.06
Olney Street Cong'l Society	30.00
Quincy, Mass.	
First Cong'l Society	154.42
Wollaston Unitarian Soc'y ($50.00)	30.00
Randolph, Mass.	5.87
Reading, Mass.	50.00
Redlands, Cal.	10.00
Richmond, Va.	4.00
Ridgewood, N. J.	13.75
Rochester, N. H.	10.00
Rochester, N. Y.	75.00
Rockland, Mass.	10.00
Rockville, Conn.	5.00
Rowe, Mass.	10.00
Rutherford, N. J.	10.00
Saco, Me.	30.52
St. Cloud, Minn.	5.00
St. John, N. B.	15.00
St. Louis, Mo.	
Church of the Messiah	133.00
Church of the Unity	25.00
St. Paul, Minn.	60.00
Salem, Mass.	
First Congregational Soc'y	206.00
Second Church	142.18
North Society	642.50
Salem, Ore.	5.00
San Diego, Cal.	10.00
Sandwich, Mass. ($15.28)	12.03
San Francisco, Cal.	
First Unitarian Society	250.00
Santa Barbara, Cal.	25.00
Sharon, Mass.	5.25
Shelbyville, Ill.	
Liberal Christian Church	5.30
Jordan Church	6.35
Carried forward	$48,210.92

Brought forward	$48,210.92
Sherborn, Mass.	10.00
Sioux City, Ia.	10.00
Somerville, Mass.	
First Cong'l Society ($223.00)	228.00
Second Unitarian Society	2.00
Spokane, Wash.	10.00
Springfield, Mass.	280.00
Standish, Me.	10.20
Sterling, Mass.	37.35
Stow, Mass.	17.50
Streator, Ill.	5.00
Sturbridge, Mass.	5.00
Sullivan, Me.	3.00
Syracuse, N. Y.	125.00
Taunton, Mass. ($335.60)	449.78
Templeton, Mass.	27.00
Toledo, O. ($25.00)	45.00
Topeka, Kan.	21.01
Toronto, Can.	25.00
Trenton, N. Y.	40.00
Troy, N. Y.	25.00
Tyngsboro', Mass.	10.00
Union Springs, N. Y.	2.00
Upton, Mass.	50.00
Uxbridge, Mass.	41.00
Vineland, N. J.	16.75
Walpole, Mass.	30.00
Walpole, N. H.	53.54
Waltham, Mass.	227.23
Ware, Mass.	10.00
Warwick, Mass.	6.00
Washington, D. C.	600.00
Watertown, Mass.	88.67
Waterville, Me.	15.00
Waverly, Mass.	15.00
Wayland, Mass.	53.00
Wellesley Hills, Mass.	31.00
Westboro, Mass.	14.20
Westford, Mass. ($35.00)	43.00
Weston, Mass. ($383.00)	378.00
Westwood, Mass. ($26.00)	20.00
Whitman, Mass.	10.00
Willimantic, Conn.	10.00
Wilmington, Del.	50.00
Wilton, N. H.	
First Unitarian Society ($15.50)	26.00
Liberal Christian Church	36.00
Winchendon, Mass.	73.00
Winchester, Mass.	75.00
Windsor, Vt.	15.00
Winter Harbor, Me.	55.00
Winthrop, Mass.	4.80
Woburn, Mass.	111.00
Wolfeboro, N. H.	5.00
Worcester, Mass.	
Second Parish	1,009.64
Church of the Unity ($444.00)	584.50
South Unitarian Society	121.25
Yarmouth, Me.	19.00
Yonkers, N. Y.	51.00
	$53,547.34

The following contributions were intended for the year ending April 29, 1899, but payment was delayed until after that date: — Greenwood, Wis., $5.00; Free Christian Church, Minneapolis, Minn., $5.00; San José, Cal., $10.00.

TABLE B.

CONTRIBUTIONS FROM INDIVIDUALS.

Name.	*Amount.*
Oakes A. Ames, North Easton, Mass.	$400.00
William H. Baldwin, Jr., Brooklyn, N. Y.	100.00
A. A. Ballou, Detroit, Mich.	10.00
Mrs Alida R. W. Brown, Greensboro', Ga.	10.00
J. Randolph Coolidge, Boston, Mass.	25.00
Samuel C. Derby, Columbus, Ohio.	5.00
Mrs. Charles K. Dillaway, Boston (Roxbury), Mass.	200.00
Mrs. James F. Drummond, New York, N. Y.	50.00
A. L. F.	30.00
Mrs. Mary A. Fitch, Erie, Pa.	5.00
Eliza A. Freeborn, St. Louis, Mo.	5.00
Friend	100.00
Friend	2 00
Friend	1.00
Friend	1.00
Friend in Aurora, N Y.	50.00
Friend in Hartford, Conn.	50.00
Friend in Lincoln, Mass.	2.00
Friends in Providence, R. I.	50.00
R. F.	10.00
L. H. G.	28.00
Miss Mary B. Gardner, Millerton, N. Y.	100.00
Rev. Mary H. Graves, Boston, Mass.	5.00
Frank N. Hartwell, Louisville, Ky.	50.00
Mrs. Delia A. Holbrook, Brookline, Mass.	10.00
M. H.	25.00
Ella H. Jones, Vernon, N. Y.	20.00
Miss Ellen M. Kendall, Oswego, N. Y.	10.00
Mrs. Mary H. Kolloch, Cheraw, S. C.	5.00
Mrs. A. L. Mayberry, Boston, Mass.	5.00
Adelbert Moot, Buffalo, N. Y.	50.00
Grenville H. Norcross, Boston, Mass.	100.00
Mrs. Otis Norcross, Boston, Mass.	100.00
P. L. Peacock, Cochran, Ga.	4.00
Mrs. Mary T. Porter, Apalachicola, Fla.	5.00
F. R.	25.00
L. W. R.	5.00
M. Russell, Keene, N. H.	10.00
A. C. Slater, Boston, Mass.	100.00
Mrs. Delia D. Thorndike, Boston, Mass.	200.00
James Tillinghast, Providence, R. I.	50.00
Sophia A. Titcomb, Boston, Mass.	1.00
Mrs. Austin C. Wellington, Cambridge, Mass.	50.00
Hon. William L. Whitney, Cambridge, Mass.	25.00
Children of the late Charles G. Wood, of Boston, Mass.	50.00
	$2,139.00

TABLE C.

CONTRIBUTIONS FOR AMHERST CHURCH.

Young People's Religious Union	$180.12
Third Congregational Society, Greenfield, Mass.	111.50
Connecticut Valley Conference	80 00
Prof. Francis A. Christie, Meadville, Penn.	20 00
Young People's Guild, First Parish, Lexington, Mass.	15.00
Sunday School, First Parish, Lexington, Mass.	10.00
	$416.62

TABLE D.

INCOME OF INVESTED FUNDS.

The General, Penhallow, Lienow Trust, Bigelow, Smith Education, Thomas, Grindall Reynolds, Buckminster Brown, and Whitney Funds are separately invested. The other Funds are invested as a whole, and their net income has been divided among them, at the rate of $4\frac{37}{100}$ per cent.

When no special use is prescribed by the giver of a Fund, the income is used for the general work of the Association.

Principal.		*Income.*
$57,877.62	General Fund	$2,339.13
5,187.50	Penhallow Fund	200.00
5,205.90	Lienow Trust Fund (for minister-at-large in Boston)	260.25
3,000.00	Bigelow Fund (for support of Liberal Christianity in Natick, Mass.)	12.75
4,634.41	Smith Education Fund (accumulating) [1]	178.25
2,650.05	Thomas Fund (for publishing books, etc.) [2]	103.92
2,497.00	Grindall Reynolds Fund	87.88
5,000.00	Buckminster Brown Fund (for feeble societies and distributing books)	200.00
25,000.00	Whitney Fund	1,375.00
	Graham Fund, in hands of Trustees, and income paid to Association	535.02
24,300.00	Hayward Fund (for Foreign Missions)	1,062.18
10,300.00	Perkins Fund (for theological students)	450.22
2,600.00	Kendall Fund (for societies in New England)	113.65
10,000.00	King Fund (for preachers of societies in New England or the West)	437.11
5,000.00	C. T. Thayer Fund	218.56
9,000.00	Whipple Fund (for small societies)	393 40
5,000.00	Faulkner Fund	218.56
5,000.00	Hazeltine Fund	218.56
1,200.00	Publication Fund (for publishing books, etc.)	52.45
5,000.00	Conant Fund	218.56
19,000.00	William H. Fogg Memorial Fund	830.51
5,000.00	Frothingham Fund, No. 1	218.56
20,000.00	Frothingham Fund, No. 2 (for education of the colored people)	874.22
1,000.00	Ingersoll Fund	43.71
47,000.00	Isaac Sweetser Fund	2,054.42
2,000.00	Sawyer Fund	87.42
3,000.00	Nancy Brackett Fund (for publishing books, etc)	109.28
1,000.00	Tompkins Fund (for First Unitarian Church, Vineland, N. J.)	14.57
10,000.00	Annie Delano Hitch Fund (for Church of Our Father, Newburgh, N. Y.).[3]	
8,000.00	Christopher M. Weld Fund.[3]	
		$12,908.14
	Add accrued interest, etc., on General Investments	405.99
		$13,314.13
	Deduct income added to principals	250.21
		$13,063.92

[1] For the education of young men, when the principal shall reach the sum of $10,000. Income added to principal each year.

[2] One half of income added to principal each year.

[3] Received too late for income this year.

TABLE E.

EXPENDITURES FOR HOME MISSIONS.

This table shows the amounts paid during the fiscal year ending April 29, 1899. As the term for which appropriations are made does not, as a rule, correspond with the financial year of the Association, the amount of the last appropriation is put in parenthesis; the absence of such amount indicating that the appropriation was not renewed.

To Societies.

Albany, N. Y. ($900.00)	$975.00
Amherst, Mass. ($500.00)	191.75
Andover, N. H. ($100 00)	100.00
Ann Arbor, Mich. ($1,200.00)	1,200.00
Athol, Mass.	
First Cong'l Church ($200.00)	237.50
Atlanta, Ga. ($500.00)	500.00
Austin, Texas ($500.00)	375.00
Bath, N. H. ($50.00)	37.50
Berkeley, Cal. ($500.00)	375.00
Brooklyn, Conn. ($100.00)	100.00
Castine, Me. ($150.00)	112.50
Chattanooga, Tenn. ($700.00)	750.00
Colorado Springs, Col. ($500.00)	500.00
Dover, N. H. ($100 00)	50.00
Duluth, Minn. ($500 00)	500.00
Ellsworth, Me. ($100 00)	50.00
Erie, Penn. (600.00)	150.00
Exeter, N. H. ($250.00)	312.50
Fargo, N. D. ($250 00)	212.50
Farmington, Me. ($350.00)	350.00
Francestown, N. H.	150.00
Gardner, Mass.	75.00
Gouverneur, N. Y. ($600.00)	600.00
Hamilton, Canada	150.00
Hanford, Cal.	100.00
Helena, Mont. ($500.00)	500.00
Iowa City, Iowa [1]	200.00
Ithaca, N. Y. ($1,300.00)	1,300.00
Lancaster, N. H. ($150 00)	150.00
Lawrence, Kan. ($500.00)	625.00
Lincoln, Neb ($600.00) [2]	4,150.00
Littleton, N. H. ($200.00)	200.00
Madison, Wis. ($600 00)	600.00
Marshfield, Mass.	
Grace Chapel ($200.00)	200.00
Melrose Highlands, Mass. ($200.00)	283.33
Mendon, Mass. ($200.00)	100.00
Middleboro', Mass. ($250.00)	225.00
Millbury, Mass. ($150.00)	162.50
Minneapolis, Minn.	
Free Christian Church ($800.00)	800.00
Natick, Mass. ($400.00)	100.00
New Brighton, N. Y. ($550.00)	587.50
New London, Conn. ($300.00)	300.00
New Orleans, La. ($200.00)	425.00
Carried forward	$19,062.58
Brought forward	$19,062.58
Northampton, Mass.	
Second Congregational Church ($800.00)	900.00
Ontario, Cal.	150.00
Ottawa, Can. ($900.00)	725.00
Pembroke, Mass. ($50.00)	50.00
Pittsfield, Mass. ($500.00)	500.00
Plainfield, N. J. ($250.00)	287.50
Pomona, Cal. ($350.00)	237.50
Presque Isle, Me. ($150.00)	187.50
Redlands, Cal.	125.00
Revere, Mass.	
First Unitarian Society ($200.00)	200.00
Society at Beachmont	37.50
Ridgewood, N. J. ($100 00)	137.50
Rochester, N. H. ($250.00)	312.50
Rockland, Mass. ($150 00)	168.75
Rockville, Conn. ($200.00)	100.00
Rowe, Mass. ($100.00)	100.00
St. Cloud, Minn. ($200.00)	200.00
St. John, N. B. ($600.00)	637.50
Salem, Ore. ($300.00)	337.50
San Diego, Cal. ($250.00)	187.50
Sandwich, Mass. ($150.00)	112.50
San José, Cal. ($500 00)	500.00
Santa Ana, Cal.	150.00
Santa Maria, Cal.	25.00
Somerville, Mass.	
Second Unitarian Society ($200.00)	75.00
Spokane, Wash. ($350.00)	350.00
Topeka, Kan. ($400.00)	400.00
Trenton, N. Y. ($270 00)	292.50
Tyngsboro, Mass. ($100.00)	100.00
Union Springs, N. Y.	112.50
Vineland, N. J. ($150.00)	262.50
Ware, Mass.	50.00
Westerly, R. I. ($300 00)	300.00
Willimantic, Conn. ($350.00)	387.50
Windsor, Vt. ($200.00)	200.00
Winona, Minn. ($200.00)	200.00
Winthrop, Mass.	50.00
Wolfeboro', N. H. ($100.00)	100.00
Worcester, Mass.	
South Unitarian Society ($500.00)	500.00
Yarmouth, Me. ($150.00)	150.00
	$28,961.33

[1] $33.35 refunded.
[2] $4000.00 a special contribution for this purpose.

To Superintendents, Missionaries, etc.

Rev. Edward H. Brenan, Presque Isle, Me.	$50.00
" Herbert L. Bussell, New Ulm, Minnesota.	50.00
" Jasper L. Douthit, Shelbyville, Ill. ($500.00)	500.00
" Thomas L. Eliot, D. D., Portland, Ore.	100.00
" John L. Ericksen, Norwegian Mission, Minn.	200.00
" Elinor E. Gordon, Iowa City, Iowa ($700.00)	420.00
" Walter R. Hunt, Ellsworth, Me.	50.00
" Daniel W. Morehouse, Superintendent for Middle States and Canada (other half from Conference) ($1,500.00)	1,500.00
" T. Grafton Owen, Arcadia, Wis. ($400.00)	400.00
" George H. Rice, Laconia, N. H. ($100.00)	112.50
" Magnus J. Skaptason, Winnipeg, Man. ($400.00)	800.00
" George W. Solley, Deerfield, Mass	50.00
" George W. Stone, Kansas City, Mo., Field Agent ($1,500.00)	2,184.48
" George T. Weaver, Redlands, Cal. ($200.00)	50.00
	$6,466.98

For Other Missionary Expenditures.

Work in Middle States, under direction of Superintendent	$1,050.00
" " Western States,[1]	317.67
" " Southern States	150.00
Summer preaching	254.94
Toward expense of Book-Room in Chicago, Ill.	150.00
" expense of Pacific Coast Headquarters, San Francisco, Cal.	250.00
Preaching at Omaha, Neb., during Exposition	37.50
Committee on Supply of Pulpits.	500.00
Travelling expenses of Officers of Association, Field Agent, etc.	1,392.14
Miscellaneous expenses.	53.28
	$4,155.53
Amount paid to Societies, from page 11	28.961.33
" " " Superintendents, etc., as above	6,466.98
	$39,583.84

[1] $80.45 refunded.

TABLE F.

FOREIGN MISSIONS.

Salary of Rev. Clay MacCauley, Superintendent of Japan Mission	$2,500.00
Other expenses of Japan Mission	1,800.00
	$4,300.00

BEQUESTS AND GIFTS TO INCREASE FUNDS.

FOR THE GENERAL FUND.

Bequest of Miss Elizabeth B. Fisher, Boston, Mass. . .	$10,391.00	
" " William Montgomery, Boston, Mass. . . .	3,000.00	
" " Miss Abby W. May, Boston, Mass.	3,000.00	
" " Miss Angelina Stebbins, Springfield, Mass. .	1,000.00	
" " Mrs. Sarah W. Higley, Templeton, Mass. . .	100.00	
		$17,491.00

OTHER FUNDS.

Bequest of Mrs. Mary Ann P. Weld, Boston, Mass., on account . .	8,000.00
" " Miss Nancy Brackett, Quincy, Mass.	3,000.00
" " Miss Marion L. Tompkins, Vineland, N. J.	1,000.00
Gift of Mrs. Annie Delano Hitch, Newburgh, N. Y.	10,000.00
" " First Parish, Concord, Mass., for Grindall Reynolds Fund .	100.00
	$39,591.00

MERCHANDISE ACCOUNT.

		Dr.
1898.		
April 30.	To stock on hand, including plates, books, tracts, etc. .	$9,055.98
1899.		
April 29.	To amount paid and due for books, tracts, printing, etc. .	8,359.78
	To profit from sales	1,181.47
		$18,597.23

		Cr.
1899.		
April 29.	By amount received and due from sales	$6,862,15
	By books and tracts given away	2,944.44
	By depreciation on plates, etc.	286.15
	By stock on hand, including plates, books, tracts, etc. . .	8,504.49
		$18,597.23

The profit from sales ($1,181.47) is applied to the maintenance of the book-room, and decreases, by so much, the amount drawn from other sources of income, to make up the item of "Expense," as shown in the Treasurer's Statement.

PROPERTY OF THE ASSOCIATION.

BONDS AND STOCKS.

Amount	Name of Security	Amount invested	Market Value April 29, 1899
$25,000	Ottumwa, Cedar Falls, & St. Paul R. R. 5s, 1909	$25,000.00	$27,750
16,500	Chicago, Burlington, & Quincy R. R. Convertible 5s, 1903	16,329.30	23,430
10,000	Fitchburg R. R. 4s, 1905	10,000.00	10,300
8,000	Chicago, Burlington, & Northern R. R. 5s, 1926	8,235.00	8,400
4,000	West End Street R'y 4½s, 1914	4,320.00	4,470
2,000	West End Street R'y 4s, 1917	2,075.00	2,160
5,000	Chicago Junction R. R. & Union Stock Yards 5s	5,300.00	5,750
5,000	City of Keene, N. H., 4s, 1907	5,187.50	5,250
4,000	Atchison, Topeka, & Santa Fé R. R. General Mortgage 4s, 1995	4,040.00	4,040
3,000	Atchison, Topeka, & Santa Fé R. R. Adjustment 4s, 1995	2,146.67	2,490
3,000	Chicago & West Michigan R. R. 5s, 1921	2,880.00	2,700
3,000	Kansas City, Fort Scott, & Memphis R. R. 6s, 1928	3,020.00	2,850
3,000	American Bell Telephone 4s, 1908	3,000.00	3,090
2,000	Republican Valley R. R. 6s, 1919	2,077.50	2,140
158 shrs	Boston & Albany R. R.	21,059.13	40,764
53 "	Fitchburg R. R. Preferred	4,992.37	6,360
39 "	Chicago, Burlington, & Quincy R. R.	4,479.50	5,53
34 "	West End Street R'y Preferred	3,521.00	3,978
33 "	Atchison, Topeka, & Santa Fé R. R. Preferred	1,569.43	1,980
25 "	Vermont & Massachusetts R. R.	3,150.00	4,050
18 "	Northern R. R., N. H.	2,311.00	2,916
17 "	New York, Lackawanna & Western R. R.	1,870.00	2,210
10 "	Old Colony R. R.	1,800.00	2,100
45 "	Second National Bank, Boston	8,361.00	7,875
25 "	Third National Bank, Boston	2,681.25	2,500
25 "	Atlantic National Bank, Boston	3,300.25	2,925
25 "	National Bank of Commerce, Providence	1,350.00	875
23 "	Merchants' National Bank, Boston	3,628.25	3,749
15 "	First National Bank, Worcester	2,925.00	2,850
10 "	Tremont National Bank, Boston	1,042.50	720
7½ "	Grafton National Bank, Grafton	750.00	750
4 "	National Union Bank, Boston	544.00	556
		$162,945.65	$197,516

Bonds and stocks, as above	$162,945.65
Mortgages on real estate	87,874.75
City Real Estate Trustees Receipts, Chicago	20,000.00
Massachusetts Hospital Life Insurance Company Annuities	15,481.46
Notes receivable	2,000.00
Book accounts due	1,705.27
Advance to Japanese Bazaar	3,188.00
Deposits in savings banks	1,834.62
Special deposit in bank	18,423.70
Unitarian Building	200,000.00
Other real estate	32,486.29
Plates and publication stock	8,504.49
Cash on hand	8,117.14
	$562,561.37

REPORT OF THE TREASURER OF THE CHURCH BUILDING LOAN FUND.

Receipts.

Cash on hand May 1, 1898	$27,027.63
Repayments of Loans	13,074.54
Interest	180.33
Bequest of Miss Angelina Stebbins, Springfield, Mass.	1,400.00
	$41,682.50

Expenditures.

Loans: —		
Lincoln, Neb.	$5,000.00	
Berkeley, Cal.	3,500.00	
Jamestown, N. Y.	3,400.00	
Streator, Ill.	2,000.00	
Dorchester (Boston), Mass. (Norfolk Unitarian Church)	1,800.00	
Gouverneur, N. Y.	1,500.00	
Winona, Minn., additional	1,350.00	
Chicago, Ill. (Third Unitarian Church) additional	1,000.00	
		$19,550.00
Expenses of foreclosure at Olympia and Sioux Falls	$163.30	
Legal expenses	74.40	
Other expenses	9.34	
		247.04
		$19,797.04
Cash on hand April 29, 1899		21,885.46
		$41,682.50

PROPERTY OF CHURCH BUILDING LOAN FUND.

Cash on hand		$21,885.4
Loans to churches: —		
Alameda, Cal.	$1,000.00	
Allston (Boston), Mass.	1,800.00	
Beatrice, Neb.	900.00	
Berkeley, Cal.	3,500.00	
Buffalo, N. Y.	3,150.00	
Chattanooga, Tenn.	2,310.00	
Chicago, Ill.	6,000.00	
Colorado Springs, Col.	2,000.00	
Davenport, Iowa	3,000.00	
Decorah, Iowa	200.00	
Des Moines, Iowa	1,760.00	
Dorchester (Boston), Mass.	1,800.00	
Duluth, Minn.	720.00	
Fargo, N. D.	1,500.00	
Gouverneur, N Y.	1,500.00	
Grand Rapids, Mich.	600.00	
Hamilton, Ont.	600.00	
Harlem, New York, N. Y.	12,300.00	
Houlton, Me.	250.00	
Hudson, Wis.	640.00	
Humboldt, Iowa	700.00	
Ithaca, N. Y.	2,800.00	
Jamestown, N. Y.	3,400.00	
La Porte, Ind.	450.00	
Lincoln, Neb.	5,000.00	
Millbury, Mass.	270.00	
Minneapolis, Minn.	3,400.00	
Moline, Ill.	1,300.00	
Neillsville, Wis.	810.00	
Olympia, Wash.	3,150.00	
Omaha, Neb.	5,550.00	
Ontario, Cal.	1,200.00	
Orange, N. J.	1,800.00	
Passaic, N. J.	3,200.00	
Pepperell, Mass.	100.00	
Perry, Iowa	700.00	
Philadelphia, Penn.	900 00	
Pittsfield, Mass.	3,000.00	
Pomona, Cal.	1,500.00	
Puyallup, Wash.	1,006.25	
Randolph, Mass.	2,000.00	
Redlands, Cal.	500.00	
Rochester, N. H.	1,400.00	
Rutherford, N. J.	1,500.00	
St. Anthony Park, Minn.	420.00	
St. Cloud, Minn.	1,500.00	
St. John, N. B.	1,600.00	
St. Joseph, Mo.	2,590.00	
Salem, Ore.	1,940.00	
San Diego, Cal.	1,500.00	
Sandwich, Mass.	410.00	
Santa Barbara, Cal.	900.00	
Seattle, Wash.	846.00	
Sioux Falls, S. D.	2,000.00	
Spokane, Wash.	750.00	
Streator, Ill.	2,000.00	
Toledo, Ohio	2,000.00	
Topeka, Kan.	175.00	
Turners Falls (Montague), Mass.	2,700.00	
Waverley, Mass.	1,600.00	
Winona, Minn.	2,100.00	
Wolfeboro', N. H.	200.00	
Wollaston (Quincy), Mass	3,976.92	
		120,374.1
		$142,259.6

MINUTES OF ANNUAL MEETING.

MORNING SESSION.

THE seventy-fourth session of the American Unitarian Association was held in Tremont Temple on Tuesday, May 30. The meeting was called to order by the President, Hon. Carroll D. Wright, at 9.30 A. M. Prayer was offered by Rev. W. I. Lawrance. The reading of the minutes of the last meeting was dispensed with by general consent. An order of business was read and adopted.

The following Business Committee was appointed by the chair: Rev. Thomas Van Ness, Mr. Henry Endicott, Rev. A. W. Gould, Miss Phœbe Waldo, and Mr. George H. Ellis.

The President made his annual address: [page 5.]

The Report of the Committee on Nominations was made by the chairman, Hon. Horace G. Wadlin, and as the result of the ballot he declared the following persons to be the nominees for the offices designated: for President, Carroll D. Wright of Washington, D. C.; for Vice-Presidents, Joseph W. Symonds of Portland, Samuel Hoar of Concord, Dorman B. Eaton of New York, Thomas J. Morris of Baltimore, George E. Adams of Chicago, and Horace Davis of San Francisco; for Secretary, Rev. Samuel A. Eliot of Cambridge; for Assistant Secretary, George W. Fox of Boston; for Treasurer, Francis H. Lincoln of Hingham; for Directors for three years: New England States, Roland W. Boyden of Beverly, George T. Cruft of Bethlehem, N. H., Mrs. Alice Reynolds Keyes of Concord, Mrs. Kate Gannett

Wells of Boston; Middle and Southern States, Rev. Merle St. C. Wright of New York; Western States and Pacific coast, Charles W. Ames of St. Paul.

The President appointed the following committee to distribute, receive, sort, and count ballots: Rev. F. S. C. Wicks, Rev. W. A. Taylor, Mr. Edward Aborn, Mr. J. C. Suter, and Rev. T. J. Horner.

A recess of ten minutes was taken for voting, though the polls were kept open till twelve o'clock.

The Report of the Treasurer was made in printed form by Mr. Francis H. Lincoln, who spoke as follows in presenting it: —

The financial condition of the American Unitarian Association is encouraging. During the past year we have lived within our income. All bills have been paid, and $2,000 indebtedness carried over from last year has been paid off, so that for the first time in many years the Association is out of debt. More than that, instead of finding ourselves in debt at the beginning of the new year, we have over $8,000 cash in hand. At first this may not seem right, for it may be said that we should spend all that is given us to spend ; but it must be remembered that the budget is made up at the beginning of the year, while the largest part of the income does not come in till the last month, and the estimated income must be based on what has been and not what may be. This surplus is not overlooked. In consequence of your liberal contributions, and on the assumption that they will be as liberal the coming year, the budget has been increased from $57,500 for last year to $65,200 for the coming year; and, if your contributions shall continue to show a gain, each succeeding budget will be correspondingly increased.

I find encouragement in the fact that the contributions from the churches and individuals, which in the previous year were about $52,000, are this year about $57,000, and that the bequests and gifts to be added to the invested funds have been increased from $7,300 to $39,000, the unrestricted portion of which, $17,000, has increased the General Fund from $58,000 to over $75,000.

The Secretary, Rev. Samuel A. Eliot, then read his Annual Report [page 11.] The adoption of the Report was moved and seconded in stirring addresses by Hon. Herbert C. Parsons of Greenfield and Rev. Paul R. Frothingham of New Bedford.

By a unanimous vote the reports were then adopted.

The Report of the Ballot Committee was made by the chairman, Mr. Wicks; the number of ballots was 355; and the full ticket, as offered by the Nominating Committee, was declared elected for the coming year.

Resolutions were then offered by Rev. Messrs. Albert Walkley, C. G. Ames, and Roderick Stebbins, which were referred without debate to the Business Committee to be reported at a later session.

Adjourned at twelve o'clock.

AFTERNOON SESSION.

The Association was called to order by the President at half-past two. On motion of Rev. S. M. Crothers, it was voted that the President should appoint a Nominating Committee and Auditors for the ensuing year.

The Business Committee reported the following resolutions, with the recommendation that they should be adopted.

Resolved, That the plans of the Officers and Directors for the celebration of the Seventy-fifth Anniversary are hereby heartily indorsed, and that the President be authorized to appoint the necessary committees to arrange for the proposed International Council of Unitarian and Other Liberal Christians.

Resolved, That the members of the Association pledge cordial co-operation in the purpose of the Directors to raise a special Anniversary Fund for meeting the expenses of the International Council, for extending the

list of publications, and increasing the efficiency of the Association.

Adopted.

Resolved, That the American Unitarian Association regards with lively sympathy and approval the appeal of the czar of Russia in the interest of general peace; and we hope and pray that the deliberations of the conference now in session at the capital of Holland may lead to the establishment of a permanent tribunal to which all nations may voluntarily repair for the amicable settlement of rival claims and disputes.

Voted, That a cablegram be sent to our delegation at the Hague, embodying the sentiment of this resolution as adopted.

Adopted.

Resolved, That the interests of pure Christianity can be better served by a recognition of the intellectual agreements and the deep faiths of the heart which, beneath all diversity of gifts, bind together the Unitarian and the Universalist fellowships in bonds of peace and mutual good will.

Resolved, That this Association presents its fraternal greetings to the Universalist General Convention, and invites the Convention to join with the Association in appointing a Conference Committee of five representatives from each body, which shall consider plans of closer co-operation, devise ways and means for more efficient usefulness, and report the result of its deliberation to the Association and the Convention at their next meetings.

Resolved, That, if this invitation is accepted by the Universalist General Convention, the Directors of the Association are hereby authorized to appoint the Unitarian members of the Conference Committee.

Adopted.

The President asked what action should be taken as to the expense of cabling to the Peace Congress. As no suggestion was made, he said the matter would be left with the Board of Directors.

Four addresses followed, by Messrs. Spencer, Wright, Simonds, and Fenn, on the problems and work of (1) The Country Church; (2) The City Church; (3) The College Town Church; (4) The Western Church. The closing address was made by Rev. James Eells. The meeting adjourned at 4.45 P. M.

EVENING SESSION.

The Association was called to order at 7.30 P. M., by the President. The devotional service was conducted by Rev. Samuel A. Eliot. Prayer was offered by Rev. George Batchelor, and a hymn written and read by Rev. S. B. Stewart was sung by the congregation; Mr. Arthur Foote was the organist.

The President called attention to the three types of patriots whom the world and governments have taken little occasion to honor, — the common soldiers, the women of the land, and the writers and speakers who have helped to save nations by their own patriotic and unselfish labors. Three addresses were then given as follows: by Hon. Horace Davis, on Starr King; Mrs. Julia Ward Howe, on John A. Andrew; and Rev. John W. Chadwick, on George William Curtis.

At the close of Mrs. Howe's address on Governor Andrew the congregation stood while the organ played and the people sang the "Battle Hymn of the Republic."

The Benediction was pronounced by Rev. George M. Bartol.

FORM OF BEQUEST.

I give and bequeath to the AMERICAN UNITARIAN ASSOCIATION, *a Corporation established by law in the State of Massachusetts, the sum of*

dollars.

The above is the simple form requisite in making a legacy for the furtherance of our missionary work.

Any further information which may be desired can be obtained by applying to the Secretary at his office, 25 Beacon Street, Boston.

AMERICAN UNITARIAN ASSOCIATION

Annual Report

NINETEEN HUNDRED

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AMERICAN UNITARIAN ASSOCIATION

ANNUAL REPORT

1900

CONTENTS

OFFICERS AND DIRECTORS
1899–1900

OFFICERS

President

Hon. CARROLL D. WRIGHT, LL.D., of Washington, D. C.

Vice-Presidents

Hon. JOSEPH W. SYMONDS, LL.D., of Portland, Me.
SAMUEL HOAR, Esq., of Concord, Mass.
Hon. DORMAN B. EATON, LL.D., of New York, N. Y.
Hon. THOMAS J. MORRIS, of Baltimore, Md.
Hon. GEORGE E. ADAMS, of Chicago, Ill.
Hon. HORACE DAVIS, LL.D., of San Francisco, Cal.

Secretary

Rev. SAMUEL A. ELIOT, of Cambridge, Mass.

Assistant Secretary

GEORGE W. FOX, Esq., of Boston, Mass.

Treasurer

FRANCIS H. LINCOLN, Esq., of Hingham, Mass.

DIRECTORS

1899–1900

Term Expired May, 1900

Rev. Howard N. Brown	Boston, Mass.
Mrs. Charles T. Catlin	Brooklyn, N. Y.
Francis Cutting, Esq.	San Francisco, Cal.
Rev. Austin S. Garver	Worcester, Mass.
Archibald M. Howe, Esq.	Cambridge, Mass.
George Hutchinson, Esq.	West Newton, Mass.

Term Expires May, 1901

Samuel Bowles, Esq.	Springfield, Mass.
Rev. John P. Forbes	Brooklyn, N. Y.
John Mason Little, Esq.	Boston, Mass.
Adelbert Moot, Esq.	Buffalo, N. Y
Rev. Mary A. Safford	Sioux City, Ia.
Mrs. Thomas Talbot	Billerica, Mass.

Term Expires May, 1902

Charles W. Ames, Esq.	St. Paul, Minn.
Roland W. Boyden, Esq.	Beverly, Mass.
George T. Cruft, Esq.	Bethlehem, N. H.
Mrs. Prescott Keyes	Concord, Mass.
Mrs. Kate Gannett Wells	Boston, Mass.
Rev. Merle St. C. Wright	New York, N. Y.

Standing Committees

Finance. — Messrs. Lincoln, Little, Howe, Bowles, Hutchinson, and Cruft.
Publication. — Messrs. Brown, Garver, Bowles, Forbes, and Mrs. Keyes.
New England. — Messrs. Howe, Garver, Boyden, Cruft, and Mrs. Keyes.
Middle. — Messrs. Hutchinson, Moot, Forbes, Wright, and Mrs. Catlin.
Southern. — Messrs. Little, Garver, Mrs. Wells, Mrs. Talbot, and Mrs. Catlin.
Western. — Messrs. Little, Brown, Moot, Ames, and Miss Safford.
Pacific. — Messrs. Cutting, Bowles, Cruft, Mrs. Wells, and Mrs. Talbot.
Foreign. — Messrs. Brown, Garver, Hutchinson, Ames, and Mrs. Wells.
Education. — Messrs. Howe, Forbes, Wright, Boyden, and Miss Safford.
Executive. — Messrs. Cutting, Hutchinson, Wright, Mrs. Catlin, and Mrs. Talbot.

REPORT OF REV. SAMUEL A. ELIOT

SECRETARY OF THE ASSOCIATION

To the President of the American Unitarian Association:

THE Secretary of the Association has the honor to submit the following report for the year ending May 1, 1900: —

The Hon. Dorman B. Eaton, Vice-President of the Association, died in New York on Dec. 22, 1899. His public fame lent distinction to the work of the Association. His dignified manners, cultivation of mind, and kindly heart won confidence and affection, while his impartiality and gentle decision gave weight to his judgment in the Board of Directors. In private and in public station he was a high-minded, serene, and public-spirited gentleman, who did honor to the community in which he lived and to the religious fellowship which he loved and served.

At the close of his present term the Hon. Carroll D. Wright concludes three years of faithful and magnanimous service as President of the Association, and withdraws from his office bearing with him the gratitude and high esteem of all his associates. Colonel Wright has honorably maintained the high standard set by a long succession of distinguished predecessors. As the presiding officer of the Board of Directors, he has always been alert, clear, positive, and considerate. His judgment has always severed the essentials from the non-essentials in an argument, and pointed the way to the heart of the discussion. He has thus econo-

mized the time of the Directors. As a counsellor, he has been wise, patient, and disinterested. On public occasions he has represented the Association with the weight of character and professional distinction, and with the eloquence born of the union of clear thinking and simple expression. His addresses have been effective because rigidly practical and tersely true. A quiet, fearless, practical truthfulness is a characteristic Unitarian trait, and one which Unitarians delight to honor in their public leaders.

Mr. George W. Fox entered the employ of the Association in 1855; and, with varying titles and duties, he has given forty-five years of punctual, diligent, and devoted service to the conduct of the office work of the Association. In these forty-five years he has never once been absent from a meeting of the Board of Directors, and his absences from his desk have been very brief and infrequent. As an official, he has been conservative in judgment and conscientious in duty. As a man, he has been modest, methodical, and self-denying. Mr. Fox is hereafter to be relieved of his more exacting duties, but he is to retain the honors of his office and his seat and vote in the Board of Directors. The Association will thus continue to enjoy the benefit of his unique experience and information.

Maintenance. — The record of the financial year which has just closed appears to justify the moderate optimism which characterized the last report of the Secretary. The number of churches contributing to the Association has risen from three hundred and nineteen to three hundred and forty-three, and the number of delegate societies from two hundred and thirty-three to three hundred and four. The gifts of the churches and individuals for current expenses have aggregated $75,329.70 against $57,513.67 in the previous year and $52,396.77 in 1898; while the gifts and

bequests for capital account have amounted to $59,552.50 against $39,591.99 in 1899 and $7,397 in 1898.

It should be noted, however, that the contributions for current expenses include a considerable subscription for the expenses of the Seventy-fifth Anniversary, and one special gift of $5,000 from a generous friend of the Association who desires to remain anonymous. The thanks of the Association are due to the zealous and industrious ministers, church and alliance officers, Sunday-school superintendents, and self-forgetting friends who have united their efforts to thus increase the income of the Association. Beyond this essential helpfulness of many fellow-workers, the causes of the increase are various. The renewed and widespread well-being of our people has made it possible for many new givers to contribute. The increasing adoption of rational and approved methods of collecting the missionary money in our churches has brought the appeal of the national work to the attention of a larger number of people. The development of new sources of income, particularly in the Sunday-schools and Young People's Unions, has added to the contribution a sum not inconsiderable in amount and full of promise of future potency; while a sentiment connected with the Seventy-fifth Anniversary may have moved some friends who love their heritage of freedom, truth, and brotherhood, to do honor to the founders by upbuilding and enlarging the work modestly and almost timidly begun seventy-five years ago.

Whatever the special causes of the gain may be, the fact that we have proved the possibility of largely increasing the income of the Association is a legitimate encouragement. It may give to all who believe in the principles of pure and spiritual Christianity assurance that in the opening century Unitarians are not going to surrender their honorable post

as pioneers of the Christian army, but are going to press forward, to boldly persevere, and to do some real and substantial work for the glory of God and the good of man. The record of the year may give to us a reasonable confidence that a new career of public usefulness is just opening before the Association, and that the message of love to God and man, which it is the blessed privilege of Unitarians to proclaim, is to find more and more adequate utterance. We may well thank God and take courage.

In Diagram "A" the members of the Association will be able to trace the increase in the number of Unitarian churches in America during the last fifty years. The upper line shows the number of churches registered in the Year-Books of each succeeding year. The lower line shows the number of churches according to the dates of their organization, recorded on January 1, 1900. In 1850 there were in the Year Book 251 churches; in 1900 there appear but 199 churches of date before 1850. Fifty-two churches existing in 1850 have thus apparently ceased to exist in 1900. In 1890 there were in the Year Book 397 churches, and on January 1, 1900, 389 churches were recorded of date preceding 1890. Eight churches have thus disappeared in the last decade. From these facts it may be noted, first, that waste in church building effort is apparently inevitable; and second, that with increasing efficiency of organization the rate of loss decreases. The growth from 251 churches in 1850 to 457 on January 1, 1900, is encouraging. It may be doubted whether any other religious organization existing in 1850 has made so large a proportional increase in fifty years.

An examination of the diagram shows that stagnation marked the period from 1850 to 1861, the record showing 251 churches in 1850 and only 259 in 1865, and mean-

while the number had fallen as low as 254. The decade from 1865 to 1875 shows a rapid growth, rising from 259 in 1865 to 349 in 1875, but apparently many of these churches were not healthy, organization was obviously inadequate, and the casualties were numerous. The next decade shows a new period of comparative stagnation, the record dropping to 338 in 1880, and reaching 350 again in 1885, a gain of only one in the ten years. The last fifteen years have shown fairly steady, and sometimes rapid, gains with a decreasing mortality among the new churches. The apparent rate of increase is influenced by the habit of the succeeding editors of the Year Book in recording or omitting the names of dead churches. Sometimes churches that were nothing more than names have been carried for years on the list, to be omitted all at once by some secretary or editor desirous of accuracy. The apparently slow growth of the last five years is largely due to the increasing knowledge of the condition of the churches. This knowledge has made necessary the omission of a number of names long continued on the list with no justification, and it will doubtless require still further omissions.

In Diagram "B" there is set forth the fluctuations of the income of the Association from churches and individuals for the last twenty-five years. These fluctuations are obviously instructive, and the general record may be regarded as satisfactory. In the first decade, 1875 to 1885, the record is not encouraging, the income being lower in 1885 than in 1875, and having dropped as low as $22,000 in 1878. From 1885 to 1893 there was steady gain, with the exception of 1891 and 1892. In 1893 the income reached the sum of $60,892, which was high-water mark until the present year. The hard times succeeding 1893 caused a rapid loss of income. The $10,000 Guarantee

Fund raised the record of 1897 to a reasonable figure, but it was a spasm and not a healthy sign. In the last two years there have been evidences of permanent and vigorous growth, and it is to be hoped that the upward tendency can be prolonged.

In Diagram "C" there is set forth the number of churches contributing to the Association during the last twenty-five years. Again it will be observed that in the first ten years there was practically no gain. In the second decade there was steady and marked increase, then for four years a steady loss, and in 1897 the number had dropped to 261. In the last two years the lost ground has been regained, the record rising to 278 in 1898, 319 in 1899, and 343 in 1900.

The most constant criticism directed against the administration of corporations organized for public service or for beneficent purposes, is a criticism of the ratio of the expenses of administration to the expenditures for the purposes of the organization. The experience of the Association has not been exceptional in this respect, and an intelligent censorship cannot fail to be salutary. But too often members of the Association have been led into fault-finding because of inadequate knowledge of facts. The public utterance of indiscriminating criticisms does harm and creates unjust prejudices. The following table gives the expenditures of the Association for the salaries of the Secretary, Assistant-Secretary, and Treasurer (less receipts for preaching) for the last ten years: —

1891	$6,900.00	1896	$8,856.60
1892	6,795.89	1897	9,197.00
1893	7,372.00	1898	9,307.33
1894	7,239.00	1899	7,686.28
1895	5,859.68	1900	7,458.00

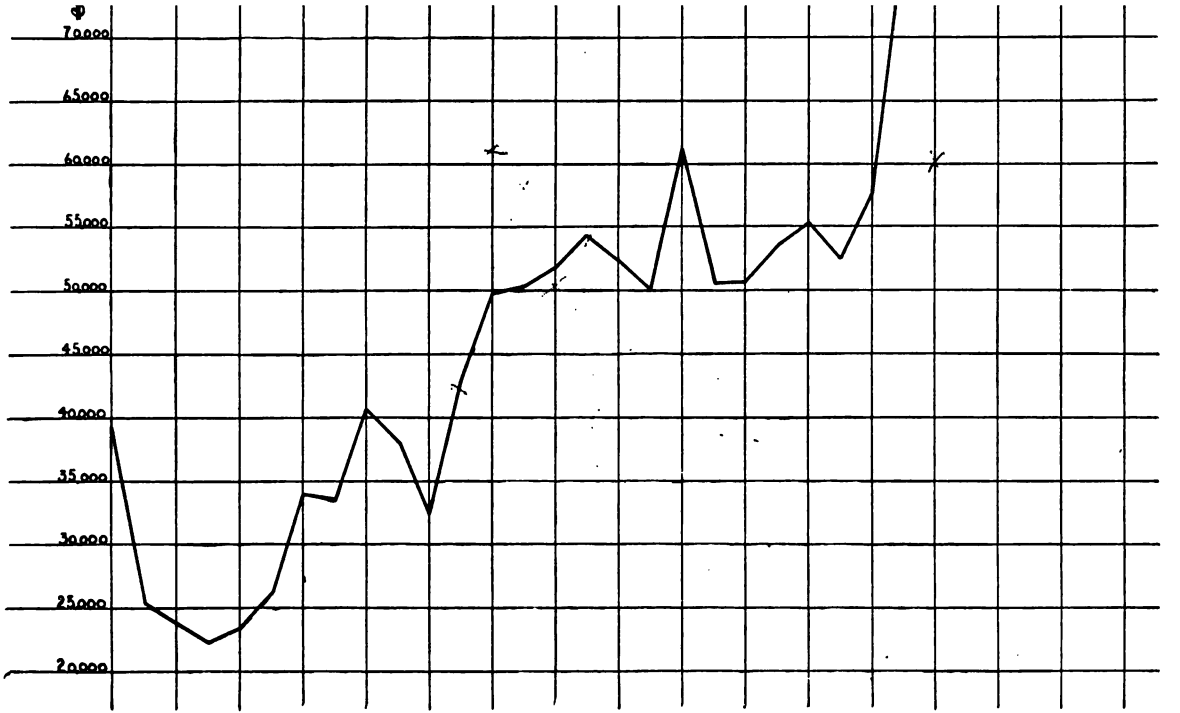


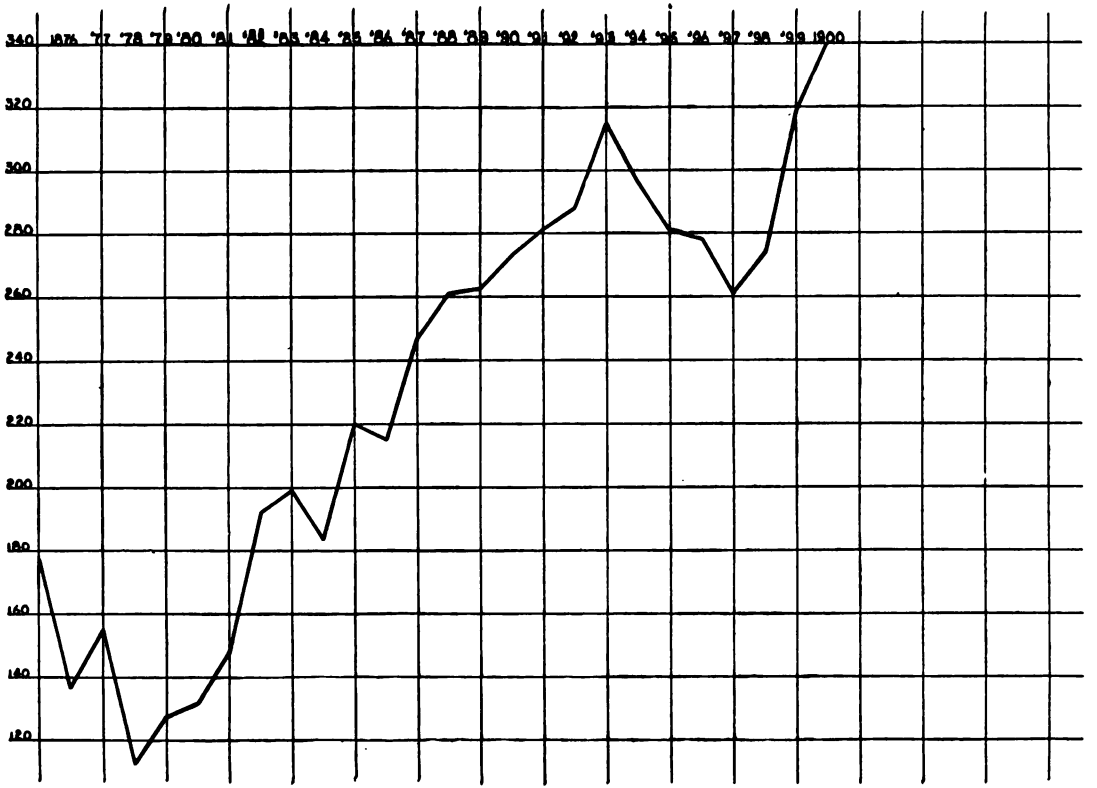
Diagram B. — The Contributions of Churches and Individuals to the Association 1875–1900.

It is fair to point out that during the two years' service of the present administration, while the total income of the Association has been increased in round numbers from $66,000 in 1898 to $101,000 in 1900, and while nearly $100,000 have been added to the investments, the salaries have decreased in the same period from $9,307 to $7,458. Such a ratio of operating expenses to income ought not to be a source of criticism. A judicious critic of the administration might indeed reasonably infer that the administrative work of the Association cannot be efficiently done with so small an executive force.

The salary account is, however, not the only feature of the treasurer's statement of expenses that provokes comment. Some $3,000 are annually expended for the expenses of the Unitarian Building. The building at 25 Beacon Street, Boston, was a gift to the Association. The friends who subscribed for its erection did not feel it incumbent upon them to provide a fund for maintenance. The building must, however, be kept in repair, it must be supplied with light, heat, and water, and it must be properly cared for. Expenditures for these purposes are a constant and inevitable charge upon the income of the Association. It cannot be conceived that members of the Association desire to return to the days when all their denominational organizations were homeless and when there was no adequate central meeting place. The headquarters' building is not perfect, and in its construction the ideas of investment and convenience were in some degree sacrificed to beauty. In spite of the criticisms of the expense account, the directors believe that they represent the feeling of the constituents of the Association when they endeavor to maintain the national headquarters in good order. It should further be noted that in return for the money expended

upon the maintenance of the building, the Association is able to offer hospitality to many allied organizations and societies for public-spirited purposes. The Association gives office room, without rent, to the Sunday-School Society, the Young People's Religious Union, the National Alliance, the Unitarian Temperance Society, and the Ladies' Commission. No charge of any kind is made upon these organizations, all the expenses being borne by the Association. The building is further freely used for the meetings of the Ministerial Union, the Ministers' Monday Club, Society for the Relief of Feeble and Destitute Clergymen, the South End Industrial School, Massachusetts Congregational Charitable Society, Society for Propagating the Gospel among Indians, the Channing Club, Federation of Clubs, Boston Flower Mission, Needle Women's Friend, Infant Asylum, Trustees Exeter Academy, Harvard Biblical Club, Children's Aid Society, Boston Port and Seamen's Aid Society, "The Cheerful Letter," Society for Promoting Theological Education, and others.

During the past year the expenses for repairs have been unusually heavy. The erection of the Bellevue Hotel on the lot adjoining the Association's building has required the rebuilding and painting of the party-wall, the replacing of the fire-escape, and various changes and improvements on the roof. The fences and all the exterior woodwork of the building have been painted. The building, and especially Channing Hall, could be made more useful if modernized. Inadequate lighting makes it undesirable for evening use, and the three long flights of stairs make Channing Hall unavailable for many meetings. The building should be wired for electric lighting and an elevator put in, but these improvements would cost some $5,000, and the directors do not feel justified in incurring these expenses. A gift for these improvements would be acceptable.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1876 '77 '78 '79 '80 '81 '82 '83 '84 '85 '86 '87 '88 '89 '90 '91 '92 '93 '94 '95 '96 '97 '98 '99 1900

Publication. — The modifications in the methods of the Publication Department, urged in former reports, have not yet become practicable; but some steps have been taken toward the changes in administration which must be made before the Publication Department becomes an efficient agency for the diffusion of our thought and principles. The activity of the industrious Post-office Mission committee has enlarged the amount of available material for the use of the faithful volunteers who patiently conduct the work of the Post-office Mission, and the committee has also made several helpful suggestions to the Publication Committee of the Association. The free tract list of the Association now contains 195 tracts, and nearly 300,000 copies of these were called for during the year. With the aid of the income of the Edward Wigglesworth Fund, a new Tenth Series has been inaugurated, wherein will be printed sermons of the leaders of the Unitarian movement who guided the thought and feeling of the past generation, and whose words still have living and persuasive power. The convictions of Channing, Dewey, Parker, Walker, Bellows, Hedge, Peabody, King, Clarke, Ware, and Frothingham, about the fatherhood of God and the brotherhood of man, about human nature and the blessedness of human life, about spiritual freedom and the mission of Jesus Christ, are messages which are not applicable merely to a single generation or century. Their thoughts have enduring value, and are as fresh and inspiring to-day as when they were uttered.

Seven hundred and eighty-eight copies of Channing's Works have been given to ministers and divinity students during the past year. One hundred and forty-two copies of the "Christian Register" have been sent free every week to colleges, libraries, and reading-rooms; and selected

volumes of the publications of the Association have been given to 15 libraries. A monthly bulletin, issued in co-operation with the Women's Alliance and the Young People's Religious Union, has been gratuitously distributed, and the courtesy of the editor of the "Christian Register" has given to the secretary the use of a weekly column in that paper. The generous aid of Mrs. C. B. Hackley has further enabled the Association to give to ministers and libraries 1,160 copies of the books of Rev. Minot J. Savage, D.D.

An effort has been begun during the past year to develop and suitably equip the small library of the Association; and the efficient labors of Rev. L. C. Cornish, with the co-operation of generous friends, have succeeded in adding by gifts one hundred valuable volumes and more than two hundred pamphlets to the library. An oil portrait of Rev. Charles Lowe, late Secretary of the Association, and thirty photographs of Unitarian church buildings have been hung upon the walls of the National Headquarters. It is obviously desirable that there should be at the National Headquarters complete files of all the Unitarian periodicals, sets of the works of all Unitarian scholars, histories and pictures of Unitarian churches, and biographies and portraits of Unitarian leaders. All members of the Association are invited to add to the present collection and to make the library a useful department of the Association's activity. The Secretary ventures to hope that the day is not far distant when there may be organized, in connection with the Association, a Unitarian Historical Society, which shall have special charge of collecting memorabilia, books, and pictures. A religious movement that is seventy-five years old has begun to have a history, and it is high time that some intelligent effort was made to collect and preserve in serviceable form the printed and pictorial records of that history.

Measures should be adopted as soon as possible for the extension of the work of the Publication Department. The diffusion of good religious literature was one of the fundamental purposes of the organization of the Association, and the officers of the Association should constantly study the development of new powers of public serviceableness in this direction. The Association ought to be able to encourage the work of Unitarian scholars and to publish books which are not of sufficient commercial value to attract the interest of secular publishers. Books which appeal to the higher instincts of men do not, as a rule, command a large circulation, and cannot therefore be handled by publishing houses which are primarily commercial enterprises. If the publishing resources of the Association can be increased, the Association will be glad to print and circulate such books.

A new field of serviceableness presents itself in the possibility of issuing books and tracts in foreign languages, so that Unitarian thought can be disseminated among people who do not speak or read English. At present the Association publishes a few tracts in German, which are particularly adapted to the use of Americans of German birth. It is much to be desired that series of tracts should be published in Swedish, Norwegian, and Spanish. The future of the Northwestern States is largely in the hands of the Scandinavians. The Association now maintains a few missions among these people, and an opportunity of true patriotic service awaits Unitarians in that field. The call also comes to us from Cuba, Porto Rico, Mexico, and the Philippine Islands. The scholars to translate our tracts into the foreign tongues are ready for the work, and the Association only awaits the aid of its friends to undertake this new enterprise.

Twelve years ago a special committee of the Association prepared a pamphlet on "The Organization of Parishes and Churches and their Methods of Work," which was printed as a tract in the miscellaneous series. This tract is now both out of date and out of print, and there is a rational demand for a carefully prepared manual for the guidance of ministers and parish committees in the conduct of the legal and the administrative affairs of our churches. The manual should contain a brief description of the congregational principle in church government, its history, autonomy, and working method; directions for organizing a Unitarian church, for legally incorporating a religious society, and for calling and installing a minister. It should suggest a code of by-laws adapted to the needs of our churches, and forms for receiving new members. It should contain descriptions of our working fellowship and our simple denominational organization in local, state, district, and national conferences, and in our National Association, with information as to the methods of co-operating with these various organizations. It might well contain examples of the different covenants in use in our churches, and suggest orders of worship. Such a manual, while carrying no authority whatever, could not fail to promote an intelligent appreciation of our principles and methods, and would certainly be helpful for the adequate organization of our free fellowship. The Secretary recommends that a special committee to prepare such a manual be appointed, with instructions to report the result of its labors to the Board of Directors for publication, if the Board sees fit.

Again the Association wishes to offer free courses of public lectures in the centres of American population and at the seats of the great universities. For more than a

century past the Bampton Lectures have been an important element in the development of English religious thought. For sixteen years the Hibbert Lectureship in London, and for seven years the Gifford Lectureship in Scotland, have produced a series of striking contributions to literature and scholarship. In America the Lowell Lectures in Boston and the Peabody Lectures in Baltimore, to mention two of many useful trusts, have long been the guides of sound learning and public spirit. It would be hard to discover a more perpetual source of good or a more enduring memorial of some good life than such a lectureship in the hands of a judicious, persistent, and broad-minded corporation like your Association. In establishing such a trust, the scope of the lectures should not be too closely defined; but their general purpose should be to hold up the standards of private honor and public duty, and to attract attention to the republican ideals of freedom, unity, toleration, and public joyfulness. A trust for this purpose should not be established with a smaller principal than $50,000.

In the inauguration of these and other new enterprises the Publication Department sorely needs the whole time of an energetic, experienced man, who can give undivided attention to the improvement and enlargement of the tract list, to the securing of manuscripts, to the pushing of the sale of the Association's publications, to negotiations with other publishers for issuing the works of Unitarian writers, and to the extension of the retail business now carried on on a small scale in the book-rooms in Boston, New York, Philadelphia, Chicago, and San Francisco. It will be deplorable if a certain curious sensitiveness on the part of the constituency of the Association in regard to the increase of the office staff of the Association is long permitted to defer the appointment of this officer. The Directors do not wish

to disregard the evident feeling of many of the members of the Association in this matter, but they ask for a candid and serious consideration of present conditions and possibilities. If the work of the Association is to be extended, an adequate and experienced office staff is essential; and the appointment of such a staff is a real economy. A confidence in experts and a willingness to employ them is the primary test of the intelligence of a corporation organized for public service. It cannot be affirmed that the executive officers of your Association or the members of your Publication Committee have any adequate knowledge of the business of publishing and selling books. It is not desirable that the executive officers should be chosen because of the possession of a familiar knowledge of the book trade; but it is the part of wisdom and true economy that the Association should employ for the conduct of its Publication Department the services of a man with practical acquaintance with the book business.

It is further greatly to be desired that in the future there may be a complete separation of the mercantile business and the missionary work of the Association. What has been described as the sensitiveness of the members of the Association to the increase of office expenses probably originates in a misleading method of presenting the accounts of the Association. The salaries and expenses incurred in the conduct of a commercial business, conducted at a small profit, have been made to appear as charges on the missionary funds. The expenses of carrying on the book-room are really paid from the profits of merchandise; but under the system of book-keeping heretofore in use they appear to be paid out of the contributions of the churches. The officers of the Association are at present studying a possible readjustment of the purely commercial side of the Associa-

tion's work, and it is hoped that a satisfactory settlement can be effected during the course of the present year.

Japan. — The Japanese Mission holds a unique place among the religious influences operative in Japan. Its dominant purpose has not been the teaching of any fixed or authoritative body of doctrine or the reproduction among the Japanese of a foreign system of ecclesiastical organization. The workers in the Mission have sought to discover and to encourage individuals and associations that wish to know the most mature thought of Christendom about the higher spiritual interests of mankind. The Mission has drawn to its allegiance a number of native leaders of power and repute, and it is one of the most prophetic forces in Japanese life to-day.

It has been sometimes imagined that the cost of sustaining the Japanese Mission has been out of proportion to the expenditures of the Association for home missions; and it should be pointed out, — first, that the results have abundantly justified the expenditure; and, second, that the reductions in the appropriations for the support of the Mission have gone on quite as rapidly in the last six years as in the case of the most successful of the home missionary enterprises under the care of the Association. The cost of the Japanese Mission has been gradually reduced during the last six years from $10,020.84 in 1894 to $4,300 in 1899. It has further sometimes been urged in opposition to the enterprise that we have no surplus of religion to export. To this it may reasonably be answered that religion is a commodity of which the more we export the more we acquire. There is a distinction between material and spiritual gifts which is too often forgotten. You give away your coat, and you have one coat less. You give your neighbor

a thought or a hope, and, while he gains something, you lose nothing. Indeed, your own power of thinking, hoping, and loving is increased by the giving.

The present year is marked by the transfer of the charge of the Mission to native control. Doubtless in some quarters the withdrawal of the last of the American representatives sent to Japan to acquaint the Japanese with the principles of a pure and spiritual Christianity will be heralded as a confession of failure. To all, however, who understand the original purpose of the Mission, and the spirit in which it has been conducted, such a charge will be unsupported. The directors of the Association are confident that the bold step which they now propose to take is a safe one, and they rejoice that they are thus early enabled to intrust the enterprise to the discreet energy of their Japanese representatives. A religious autonomy is certainly the ideal end of all missionary effort. The fact that the great orthodox missionary societies seem to require a constantly increasing foreign force for the evangelization of Japan creates something of a presumption against the potency of the doctrines the orthodox missionaries proclaim or the efficiency of their methods. It is the boast of the Unitarian Mission that, after only twelve years of contact with American representatives, Japanese Unitarians are qualified to administer their own enterprises.

In the further conduct of the Japanese Mission the directors of the Association will, however, be benefited by the counsel of friends and fellow-workers who have personal acquaintance with Japan and with our Japanese fellow-workers. With the exception of two of the Vice-Presidents, no member of your present board of directors has such knowledge; but it is the good fortune of the Association that it can call upon the practical understand-

ing and good will of judicious and well-informed counsellors, who can speak out of a familiarity with the situation gained by personal experience. To Mr. MacCauley in particular the Association will look for wise and sympathetic advice. To him the Association is indebted for ten years of intelligent, self-sacrificing, and successful leadership in one of the most important of its activities.

Home Missions. — A steady advance alike in activity and efficiency has marked the work of the Home Mission Department. The increasing income of the Association has justified the partial restoration of the system of superintendency, and four alert and experienced field officers are now in the service of the Home Missionary work. Of these, two are field agents of the Association, one is the superintendent of the Middle States, one-half of whose salary is borne by the Middle States Conference, and one is the secretary of the Western Conference, whose salary is wholly borne by that Conference, but who enthusiastically and diligently co-operates in the conduct of the national work. The restoration of this business-like system is a great satisfaction, and the members of the Association may reasonably expect an increasing harvest of well-rooted and fruitful churches as the result of the labors of these resolute and earnest leaders. In order to provide against any possibilities of discord or friction in the field work, it is the purpose of the executive officers of the Association to create a council of superintendents, which shall meet as often as once a year to consider the common missionary work, arrange for unity and co-operation in it, and keep before the active workers themselves and the denomination at large a definite and continuous missionary policy.

The *New England* field agent has, during the seven

months of his service, visited sixty of the churches in New England for preaching services, for consultation with the parish committees, and for the invigoration of the church life. He has also spoken at five of the local conferences, and conducted an important series of Forward Movement Meetings in New England cities. His report to the Secretary indicates that most of the churches in New England that are aided by the Association are making gratifying progress, but that the stability of a number of New England parishes is threatened by the changing conditions of the communities in which they are situated. The field agent's report testifies to the courage and devotion of many of our ministers and people who are making a brave struggle against disheartening obstacles.

The superintendent for the Middle States makes an admirable report of the progress of the societies under his care. The work in the Middle States has enjoyed for eleven years the advantage of a well-devised and uninterrupted plan of missionary operations; and in consequence of the intelligent industry of the superintendent and his fellow-workers, the proportion of failure is less in this department than in any other.

The churches of the Southern Department have all been visited during the year by the former superintendent of the department, who reports that the churches have never been in such active usefulness as they are to-day.

In the Middle West the tireless energy and disinterested devotion of the secretary of the Western Conference have produced a very marked change in the temper of our churches. For several years the tendency of our missionary work in the West has been retrograde; but within the past year the tide has been not only stemmed, but turned, and the courage and optimism of the new secretary are felt throughout the department. The same cheerful report can

be made of the Missouri Valley and the Rocky Mountain Conferences, which have been especially under the charge of Mr. Stone. In place of indifference and dismay there is renewed vitality and hopefulness. New churches have been planted, and old churches that had closed their doors have again become active. Debts have been paid off, a new force of ministers recruited, and conferences that have not met for years have held inspiring sessions.

In the coming summer Mr. Stone will take charge of the Pacific Coast Department, which he visited during the winter, and where there is need of organized leadership. At one time during the past year it seemed as if a collapse of our work on the Pacific coast was imminent. A succession of resignations among the ministers nearly produced a panic in our churches. Courage has now been restored, the vacant pulpits supplied with able men, and under the leadership of Mr. Stone the members of the Association may reasonably anticipate new growth and permanence in the missionary work.

It is not the purpose of this report to discuss the nature of the obstacles to the complete success of your Home Missionary work. It is necessary, however, to refer to the most serious of its problems. Your work progresses just as fast and as far as ministers of ability and character can be found to conduct it. The number and quality of the men who enter the liberal ministry steadily improves, but it remains true that the profession of the ministry still fails to attract a sufficient number of men with power of initiative. The vital problem before the adherents of a pure and spiritual Christianity is the recruiting of the Unitarian ministry with men of natural ability, strict integrity of character, good professional training, and real consecration to the service of religion.

Education. — Not the least significant of the new enterprises of the year has been the founding of the Hackley School at Tarrytown, N. Y. The Unitarian cause has suffered in the last twenty years from the alienation of its young people through the organized activities of sectarian schools. The Episcopal Church has wisely planted in New England and elsewhere a number of well equipped secondary schools, and the social attractions of these institutions have beguiled many Unitarian parents into exposing their children to influences which almost inevitably lead them into disloyalty to the church of their fathers. In the Episcopal schools the use of the liturgy, instruction in the catechism, and conformity to the usages of the Episcopal Church are required; and scores of Unitarian boys and girls have been thus led to forfeit the religious liberty which their fathers bought with a great price.

Mrs. C. B. Hackley has wisely given to the Association for the purposes of the new school real estate and funds to the value of more than one hundred and fifty thousand dollars. Mrs. Goodhue of New York has placed at the disposal of the Association forty thousand dollars for the Goodhue Memorial Building, and funds are now being raised for the first dormitory building. The Association stands behind the enterprise, and holds the title to the property; but the school is administered by an efficient board of trustees, appointed by the Directors of the Association, and it is fortunate in its experienced and devout head master and his staff of teachers. The Association will welcome further gifts for the endowment of this very important enterprise, and solicits for the school the hearty good will and support of all who value the honorable inheritance of the Unitarian name and faith.

Fellowship. — In his last report the Secretary called attention to the fact that the time had come for more cordial co-operation between the Unitarian and the Universalist fellowships. It was not suggested that any compromise resting upon the sandy foundation of merely verbal agreements was desirable, or that any organic union of these distinct Christian bodies was possible. Each denomination has its own work to do and its own honorable traditions to maintain. It was urged merely that it ought to be possible for the two denominations to work side by side with heartier good will and with mutual confidence. In accordance with these suggestions, a resolution was adopted by the Association inviting the Universalist General Convention to appoint a Conference Committee to consider plans of closer co-operation, devise ways and means for more efficient usefulness, and report the result of its deliberations to the Association and the Convention at their next meetings.

The invitation was accepted by the Universalist Convention, and the Joint Committee met at the office of your Association on January 22. After full interchange of opinion, the following preamble and resolutions were adopted as a platform to be recommended to the Association and to the Convention: —

"It is the sense of this Joint Meeting of Unitarian and Universalist Committees that the 'closer co-operation,' to promote which these committees were appointed, is desirable and practicable; but in expressing this judgment this meeting wishes to go on record as not desiring nor expecting to disturb in any way the separate organic autonomy of the two denominations. We seek co-operation, not consolidation; unity, not union." It was then resolved: —

1. That the American Unitarian Association and the Universalist General Convention appoint a permanent Conference Committee of five representatives from each body.

2. That the members of this Conference Committee shall be appointed for terms of two years. That it shall meet at the call of the chairman at least twice in each year. That it shall have power to appoint its own officers; and shall, in addition to its communications to the churches or conferences with which it may have dealings, make report of its proceedings on January 1 of each year to the Directors of the American Unitarian Association and to the Trustees of the Universalist General Convention.

3. That this Committee shall consider cases in which the two denominations are jointly interested, such as opportunities of instituting churches or missions in new fields, circulation of tracts (literature), or other endeavors to promote our common "intellectual agreements and deep faiths of the heart"; and shall consider all cases of conflict of interest, duplication of missionary efforts, or other occasions of friction between the representatives of the two bodies, and recommend appropriate action to the Church, Conference, Convention, or Missionary Board having jurisdiction in the case.

4. That, whenever local conditions permit, the ministers and the churches of the two denominations hold occasional joint meetings for the purpose of aggressively and positively urging upon the people the principles of Christian faith and life.

In order to put the plan into immediate operation, it was further voted: —

That the directors of the American Unitarian Association and the trustees of the Universalist General Convention be requested to authorize the members of the present Conference Committee to discharge the functions described in the above plan of co-operation until such time as their successors can be appointed.

The members of the Association may take a large and legitimate satisfaction in the progress of this significant movement. The mere agitation of the subject of closer federation has accomplished good results. A better understanding already exists between the two denominations. Exchanges among ministers are more frequent, and union meetings multiply. The two denominations will be able to

do a good service to the cause of Christian unity if they can prove in practical working that federation in Christian work is not incompatible with distinction of organization. In accordance with the report of the Joint Committee, the Secretary respectfully recommends that the members of the present Conference Committee be authorized to discharge for the ensuing year the functions described in the proposed plan of co-operation.

The only denominational right that Unitarians assert is the right to do all the good they can. They desire a league, offensive and defensive, with every good soldier of Jesus Christ. Gladly would Unitarians be merged in an undivided church if they could find a Holy Catholic Church in which to lose their own individuality. We have no provincial theologies to affirm, and we do not exalt any ecclesiastical organization into such authority as to obscure or diminish the real glory of a kingdom of God in human hearts and souls. We do not in our thought limit the power of the Holy Spirit to work through diverse kinds of agencies; and before the fruits of the spirit, wherever found, we bow in reverence.

It is to be hoped that in the new century that is just opening before us the churches of the Unitarian order will grow more and more into fellowship with the other churches of the Christian name and inheritance. We need in our Christianity a due admixture of conservatism and liberalism, of speculation and activity, of idealism and formalism. We need diversity of gift, but one spirit; one law, but many manifestations; one power, but a multiplicity of signs. Unity with difference is more edifying in love than unity with sameness. The Unitarian order stands conspicuously in religious organization — not for competition, not for uniformity, not for church unity, but for unity in spirit and in truth. There

is a growing feeling that the schism in the New England churches which was warranted by the conditions prevailing a century ago is now rapidly becoming a mere incident of history, and that the fundamental unity of purpose in the two branches of the Congregational church is being more and more recognized. As Unitarian and Trinitarian Congregationalists learn to hold their different forms of faith more largely and vitally, they grow inevitably into sympathy. These two communions have a common lineage, and the family instinct is still strong. With honorable inheritances, with neighborly good will, with common traditions, with all the influences of associated work and hopes drawing them together, it will be hard, indeed, if matters of merely fallible opinion can forever keep them apart.

Finally, it is to be hoped that the occasion of these anniversary meetings will not be permitted to pass without the organization of some permanent bond of fellowship among the scattered liberals of Christendom. We are honored here to-day by the presence of a number of distinguished representatives of the Unitarian habit of mind in distant lands. We give to them our affectionate greetings; and we invite them to join with us in organizing an International Council, which shall hereafter provide a means of intercourse between the different bodies here represented, and stand before the world as the evidence and agency of a united and progressive liberalism.

It is the unparalleled achievement of Unitarians that, by processes of absolute freedom, they have attained to a remarkable unanimity in their thinking. To call a man a Unitarian, whether in Europe, Asia, or America, is to describe a practically identical habit of mind and principle of conduct. Out of singularly incongruous elements, out of a medley of miscellaneous and sometimes contrary im-

pulses, without the slightest outward authority, we have built a well-ordered, far-seeing, and progressive religious commonwealth. Our Jerusalem is no encampment of nomadic and rival foreigners, jostling with each other and disputing for supremacy, but a city at unity within itself. We own one aim, one purpose, one destiny, and the control of one law of liberty.

We celebrate to-day the Seventy-fifth Anniversary of our organization. I am not, as you know, addicted to an undue veneration for the past. I am no advocate of that slavish attachment to ancient uses into which the conservative spirit too easily degenerates. But I do believe that it is good for us to have some vivid sense of what we owe to the patient generations that have preceded us, and to make acknowledgment of the good which we enjoy merely by right of inheritance. What unnumbered minds and willing hands have contributed to our privileges! What unseen influences have shaped our destiny! We are born into certain relations, and find ourselves the heirs of certain traditions and institutions. We cannot renounce these connections. We can but profit by recorded experience, and do our part in handing on our inheritance, improved and enriched, into the keeping of those who come after us. The pressure behind us urges us forward. The hopes and fears, the strains and struggles, the passion for the right and the steadfast resolutions that have made us what we are, are still alive without and within us. In them we are carried along; on them we are uplifted.

There is in humanity the inborn necessity for constant advance. Continually, God says, "Behold, I make all things new." Our religious blessings, hopes, and institutions are like every other talent intrusted to us: they are not to be

buried in a napkin under the pretence of preservation. The stern law under which we hold them is "use and improve, or lose." As the unruffled pool stagnates into pestilence, so a guilty ecclesiastical selfishness, a callous indifference, a hypocritical liberty, hastens toward catastrophe. A slothful or torpid church sinks into ruin. An unprogressive religion is a dying religion. A church needs many Pentecosts. History must be the record of periodical reformation and advance. It cannot be, as Dr. Hedge said, "an aimless succession of events, a heap of facts fanned together by the flight of time," but a progress and a growth. Progress in liberty, in social organization, in happier belief and juster deed, is the key to history.

The worth of a religious movement such as ours is to be judged by the quality of the best men it has produced. The Unitarian Church of America has no reason to shrink from that test. It is often said that a democratic form of government in Church or State levels down instead of levelling up, and that it produces a dull uniformity of mediocrity among its citizens. The remarkable variety of power displayed by the representative Unitarians whose names are set forth upon these walls is a sufficient rebuke to such a taunt. Here is no uniformity or mediocrity of talent. Here are the names of the champions of liberal thought and spiritual religion against all the powers of ecclesiastical tyranny; of statesmen wise and famous; of stanch and fearless reformers; of gentle and charitable women; of men of letters, of science, and of art; of public-spirited citizens who exemplify the virtues of a democratic nobility. Institutions which can bear and breed such men and women have surely some energy that makes for the production of a sturdy and progressive race. These names testify to the permanent force of high example.

Yet we cannot be satisfied to rest upon the well-won fame of these leaders and exemplars. They have but pointed us to the forward-stretching way that leads to new attainment. The divine gift is ever the instant life that receives and uses and re-creates and transmits. Were, then, our founders wise, let us be wiser. Were they noble, let us be nobler. Were they tolerant, let us be more than tolerant. Let us resolve that, even if the organization which our founders established fade from history, the spirit in which they wrought shall survive immortal in men's hearts. The significance of our movement is not yet in its achievement, but still in its promise, — a promise that cannot be fulfilled without a sovereign sense of moral responsibility. The results to which in seventy-five years of organized life we have attained are but tools wherewith to shape a larger destiny. Shall we not highly resolve that this unique experiment of self-respecting liberty in religion shall not be thwarted or doomed to disaster because of our apathy or moral cowardice? Let us be brave and faithful, neither deluded by hope of easy success nor disheartened by the slowness of the harvest. Let us resolve so to live and speak and work as to justify our hopes and the vision of all noble minds.

ANNUAL REPORT

OF THE

TREASURER

Dr. TREASURER'S STATEMENT.

1899. April 29.	To balance, cash on hand		$8,117.14
1900. April 30.	To amount of receipts on sundry accounts, viz.: —		
	DONATIONS: Amount received from Societies, Sunday Schools, other organizations, and individuals, for general objects of the Association, including special gifts for Seventy-fifth Anniversary expenses . .	$75,329.70	
	AMHERST CHURCH: Amount received from Young People's Religious Union, and other sources, for Church in Amherst, Mass. .	875.88	76,205.58
	CHURCH BUILDING LOAN FUND: Amount received for this Fund from donations, payments on account of church loans, and interest		18,706.61
	GENERAL FUND: Amount received from following bequests:		
	Miss Caroline Wood, Boston, Mass., as final payment . .	$40.00	
	Mrs. Nancy P. Sackett, Providence, R. I., less government tax	462.50	502.50
	ROBERT C. BILLINGS FUND: Amount of bequest, less government tax, of the late Robert C. Billings, Boston, Mass., unconditioned, and established as a Fund bearing his name under vote of Directors		21,250.00
	GRINDALL REYNOLDS FUND: Amount of bequest, less government tax, of the late Robert C. Billings, for increase of Grindall Reynolds Fund		8,500.00
	SAMUEL G. PERKINS FUND: Amount on account of bequest of the late Samuel G. Perkins, Boston, Mass., unconditioned, and established as a Fund bearing his name under vote of Directors		16,000.00
	ELIZABETH R. SWIFT FUND: Amount of bequest of the late Miss Elizabeth R. Swift, Milton, Mass., unconditioned, and established as a Fund bearing her name under vote of Directors		7,300.00
	EDWARD WIGGLESWORTH FUND: Amount received from Mrs. Henry S. Grew, Boston, Mass., to be established as a permanent Fund, under name of Edward Wigglesworth Fund, its income "to keep in use the works of Unitarian leaders of the early part of the nineteenth century"		5,000.00
	Carried forward		$161

TREASURER'S STATEMENT.

Cr.

00.
il 30. By amount of payments on sundry accounts, viz. : —

NEW ENGLAND STATES: Amount expended in this section, for missionary purposes and in aid of feeble societies	$9,337.16
MIDDLE STATES: Amount expended in this section, for missionary purposes, etc. . .	9,028.30
WESTERN STATES: Amount expended in this section, for missionary purposes, etc. . .	12,602.41
SOUTHERN STATES: Amount expended in this section, for missionary purposes, etc. . .	2,582.51
PACIFIC COAST: Amount expended in this section, for missionary purposes, etc. . . .	4,084.02
GENERAL MISSIONARY WORK: Amount paid for salaries of Field Agents, and other purposes belonging to country at large . . .	3,591.79
JAPAN MISSION: Amount paid for salary of Rev. Clay MacCauley, and for other expenses of Mission	4,950.00
THEOLOGICAL EDUCATION: Amount paid to theological students	200.00
DENOMINATIONAL LITERATURE: Amount paid toward publication of "Word and Work," and for copies of "Christian Register," sent to libraries, etc.	923.03
SPECIAL FUND: Amount paid for missionary purposes from this Fund	500.00
SEVENTY-FIFTH ANNIVERSARY: Amount paid for expenses from sum contributed for this purpose	968.12
AMHERST CHURCH: Amount paid for interest on mortgage notes on church property in Amherst, Mass., and for other purposes .	774.55
ATLANTA CHURCH: Amount paid Church of Our Father, Atlanta, Ga., for purchase of lot of land on which to erect new church edifice, etc.	4,772.50
HACKLEY ACCOUNT: Amount paid for distribution of sermons by Rev. Minot J. Savage, D. D., with funds contributed by Mrs. Frances A. Hackley	640.95
INCOME PERKINS FELLOWSHIP FUND: Amount paid from income of this Fund for fellowships	400.00
INCOME FROTHINGHAM FUND No. 2: Amount paid Tuskegee Normal and Industrial Institute, and Calhoun Colored School . . .	1,348.13
Carried forward	$56,703.47

Dr.

Brought forward	$161,581.83
FIRST CHURCH IN WILTON FUND: Amount received from First Unitarian Congregational Society, Wilton, N. H., and other sources, in trust for benefit of that Society . . .	1,000.00
ATLANTA CHURCH: Amount received from sale of church property in Atlanta, Ga., in excess of sum invested by the Association, to be held for church purposes in Atlanta, as agreed .	9,339.44
HACKLEY ACCOUNT: Amount received from Mrs. Frances A. Hackley, New York, N. Y., for distribution of sermons of Rev. Minot J. Savage, D.D.	640.95
MERCHANDISE: Amount received from sale of books	7,200.40
LADIES' COMMISSION: Amount received for their use	69.56
INTEREST: Amount received on bank deposits	435.31
SMITH EDUCATION FUND: Amount of interest received, and added to principal	185.38
THOMAS FUND: Amount of interest received, and added to principal	53.00
LIENOW TRUST FUND: Amount received from sale of railroad stock rights	212.55
INVESTMENT GENERAL FUND: Amount received on this account	11,175.00
INVESTMENT LIENOW TRUST FUND: Amount received on this account	47.65
INVESTMENT BIGELOW FUND: Amount received on this account	150.00
GENERAL INVESTMENTS: Amount received on this account	29,027.50
TEMPORARY INVESTMENT: Amount received on this account	42,309.69
INCOME GENERAL FUND	4,748.48
INCOME PENHALLOW FUND	200.00
INCOME LIENOW TRUST FUND	323.82
INCOME BIGELOW FUND	5.25
INCOME THOMAS FUND	53.00
INCOME GRINDALL REYNOLDS FUND . . .	87.88
INCOME BUCKMINSTER BROWN FUND . . .	200.00
INCOME WHITNEY FUND	1,375.00
INCOME GRAHAM FUND	432.29
INCOME GENERAL INVESTMENTS	9,189.42
	$280,043.40
April 30. To balance, cash on hand	$37,602.70

	Cr.
Brought forward	$56,703.47
INCOME ANNIE DELANO HITCH FUND: Amount paid Church of Our Father, Newburgh, N. Y., as required by this trust . .	436.96
INCOME TOMPKINS FUND: Amount paid First Unitarian Church, Vineland, N. J., as required by this trust	58.27
INCOME LIENOW TRUST FUND: Amount paid Treasurer of Benevolent Fraternity of Churches, Boston, Mass.	323.82
CHURCH BUILDING LOAN FUND: Amount paid as loans to sundry societies, by direction of the Trustees of this Fund, and for expenses	23,885.99
MERCHANDISE: Amount paid for books, tracts, etc.	9,070.90
LADIES' COMMISSION: Amount paid for their expenses	101.58
SALARIES: Amount paid Secretary (less receipts for preaching), Assistant Secretary, and Treasurer	7,458.00
EXPENSE: Amount paid Clerk, Stenographer, Janitor, and Engineer, and for fuel, expressage, postage, stationery, etc.	7,551.35
INVESTMENT GENERAL FUND: Amount reinvested on this account	9,850.00
INVESTMENT LIENOW TRUST FUND: Amount invested and re-invested on this account . .	260 20
INVESTMENT BIGELOW FUND: Amount reinvested on this account	150.00
INVESTMENT SMITH EDUCATION FUND: Amount invested on this account . . .	185.38
INVESTMENT THOMAS FUND: Amount invested on this account	53.00
GENERAL INVESTMENTS: Amount invested and reinvested on this account	57,475.00
TEMPORARY INVESTMENT: Amount paid on this account	68,626.11
INCOME GENERAL FUND: Amount paid on this account	25.10
INCOME GENERAL INVESTMENTS: Amount paid on this account, for accrued interest, etc.	225.57
Balance, cash on hand	37,602.70
	$280,043.40

April 30, 1900. FRANCIS H. LINCOLN, Treasurer.

AUDITORS' REPORT.

BOSTON, May 16, 1900.

The undersigned, a committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association, for the year ending April 30, 1900, have attended to that duty, and report that it is correctly cast and properly vouched; and that the cash balance in his hands on that day was $37,602.70; that the invested funds held by him on account of the Association are the following, separately invested: General Fund, amounting (exclusive of $19,169.50, temporarily invested) to $56,547.62; Penhallow Fund, $5,187.50; Lienow Trust Fund, $5,418.45; Bigelow Fund, $3,000.00; Smith Education Fund, $4,819.79; Thomas Fund, $2,703.05; Grindall Reynolds Fund (exclusive of $8,500.00; temporarily invested), $2,497.00; Buckminster Brown Fund, $5,000.00; and Whitney Fund, $25,000.00; the following, collectively invested: Hayward Fund, $24,300.00; Perkins Fellowship Fund, $10,300.00; Kendall Fund, $2,600.00; King Fund, $10,000.00; C. T. Thayer Fund, $5,000.00; Whipple Fund, $9,000.00; Faulkner Fund, $5,000.00; Hazeltine Fund, $5,000; Publication Fund, $1,200.00; Conant Fund, $5,000.00; William H. Fogg Memorial Fund, $19,000.00; Frothingham Fund, No. 1, $5,000.00; Frothingham Fund, No. 2, $20,000.00; Ingersoll Fund, $1,000.00; Isaac Sweetser Fund, $47,000.00; Sawyer Fund, $2,000.00; Nancy Brackett Fund, $3,000.00; Tompkins Fund, $1,000.00; Annie Delano Hitch Fund, $10,000.00; Christopher M. Weld Fund, $8,000.00; Elizabeth R. Swift Fund, $7,300.00; Edward Wigglesworth Fund, $5,000.00; and Samuel G. Perkins Fund, $16,000.00; and a Temporary Investment of $16,706.08 belonging to Church Building Loan Fund, $19,169.50 to General Fund, $8,500.00 to Grindall Reynolds Fund, $21,250.00 to Robert C. Billings Fund, and $1,000.00 to First Church in Wilton Fund; for all of which satisfactory securities have been exhibited to us.

CLARENCE W. JONES.
GEORGE W. THACHER.

INCOME AND EXPENDITURES FOR THE YEAR.

Income.

Contributions from societies (See Table A)	$61,832.53	
Contributions from Sunday Schools (See Table B)	440.57	
Contributions from individuals (See Table C)	7,294.60	
Contributions from miscellaneous sources (See Table D)	221.00	
Contributions for Seventy-fifth Anniversary expenses	5,541.00	
	$75,329.70	
Contributions for Amherst Church (See Table E)	875.88	$76,205.58
Income of invested Funds (See Table F)		16,615.14
Interest from bank deposits		435.31
Mrs. Hackley, for distribution of Dr. Savage's sermons		640.95
Books sold		7,200.40
Ladies' Commission		69.56
		$101,166.94

Expenditures.

Home Missions (See Table G)		$41,726.19
Foreign Missions		4,950.00
Tuskegee and Calhoun Schools (Income Frothingham Fund, No. 2)		1,348.13
Assistance to theological students		600.00
"Christian Register" and "Word and Work"		923.03
Amherst Church		774.55
Income Hitch, Tompkins, and Lienow Funds, as required by trusts		819.05
Distribution of Dr. Savage's sermons		640.95
Books, tracts, etc.		9,070.90
Ladies' Commission		101.58
Salaries: Secretary (less receipts for preaching)	$4,208.00	
Assistant Secretary	2,750.00	
Treasurer	500.00	7,458.00
Clerk and Stenographer	1,620.00	
Expenses of Building (including wages, repairs, fuel, gas, and water)	3,638.19	
Expressage, postage, printing, stationery, etc.	2,293.16	*7,551.35
Seventy-fifth Anniversary, in part		968.12
Accrued interest, etc.		250.67
		$77,182.52
Excess of income over expenditures		23,984.42
		$101,166.94

* Paid in part by profit on books sold. See note on page 53.

TABLE A.

CONTRIBUTIONS FROM SOCIETIES.

This table shows the amount received from societies during the fiscal year. The sum carried out against each society covers actual receipts from May 1, 1899, to April 30, 1900. In some cases this includes money paid in after the beginning of the year, but intended for the previous year; and in some it does not include additional payments, made after the close of the year.

Albany, N. Y.	$68.86
Alton, Ill.	143.10
Amherst, Mass.	4.73
Andover, N. H.	30.00
Andover, North, Mass.	114.00
Ann Arbor, Mich.	50.00
Arlington, Mass.	178.91
Ashby, Mass.	43.00
Athol, Mass.	
First Congregational Church	20.00
Second Unitarian Society	40.00
Atlanta, Ga.	10.00
Augusta, Me.	76.00
Baltimore, Md.	400.00
Bangor, Me.	235.00
Bar Harbor, Me.	5.00
Barker, Wis.	5.00
Barnstable, Mass.	57.33
Barre, Mass.	54.13
Bath, N. H.	10.50
Bedford, Mass.	10.32
Belfast, Me.	75.00
Belmont, Mass.	150.00
Berkeley, Cal.	36.00
Berlin, Mass.	27.50
Bernardston, Mass.	20.00
Best Valley, Wis.	3.00
Beverly, Mass.	250.50
Billerica, Mass.	58.00
Bolton, Mass.	8.00
Boston, Mass.	
First Parish, Dorchester	1,600.00
First Church	1,200.00
Carried forward,	$4,983.88

Brought forward,	$4,983.88
Boston, Mass. (*cont.*)	
First Religious Society, Roxbury	1,124.00
Second Church	1,098.00
King's Chapel	1,252.87
First Parish, West Roxbury	75.00
Arlington Street Church	5,101.00
First Parish, Brighton	200.00
First Congregational Society, Jamaica Plain	826.00
Third Religious Society, Dorchester	110.00
Harvard Church, Charlestown	55.62
Hawes Unitarian Congregational Church, South Boston	141.86
Bulfinch Pl. Church	20.00
South Congregational Church	2,200.00
Church of the Disciples	1,676.00
Church of Our Father, East Boston	50.37
All Souls' Church, Roxbury	158.10
Christ Church, Dorchester	56.50
Church of the Unity, Neponset	82.18
New South Church	20.00
Carried forward,	$19,231.38

Brought forward	$19,231.38
Boston, Mass. (*cont.*)	
Unity Church, Allston	10.00
Norfolk Unitarian Church, Dorchester	7.48
Unitarian Church, Roslindale	23.00
Brattleboro, Vt.	44.06
Brewster, Mass.	25.00
Bridgewater, Mass.	10.00
Bridgewater, E., Mass.	66.00
Bridgewater, West, Mass.	25.00
Brockton, Mass.	32.00
Brookfield, Mass.	35.00
Brookline, Mass.	
First Parish	1,284.46
Second Unitarian Society	234.00
Brooklyn, Conn.	22.00
Buffalo, N. Y.	
First Unitarian Congregational Society	400.00
Parkside Unitarian Society	26.00
Burlington, Iowa	1.00
Burlington, Vt.	300.00
Calais, Me.	10.00
Cambridge, Mass.	
First Parish	1,263.34
Third Congregational Society	235.00
Canton, Mass.	54.00
Carlisle, Mass.	5.00
Castine, Me.	10.00
Charleston, S. C.	61.60
Charlestown, N. H.	17.38
Chattanooga, Tenn.	10.00
Chelmsford, Mass.	62.00
Chelsea, Mass.	47.50
Chicago, Ill.	
First Unitarian Society	50.00
Unity Church	250.00
Third Unitarian Church	5.00
Carried forward,	$23,857.20

Brought forward,	$23,857.20
Chicago, Ill. (*cont.*)	
All Souls' Church	20.00
Chicopee, Mass.	65.00
Cincinnati, Ohio	177.00
Cleveland, Ohio	50.05
Clinton, Mass.	50.00
Cohasset, Mass.	45.00
Colorado Springs, Col.	50.00
Concord, Mass.	650.00
Concord, N. H.	251.25
Dallas, Texas	10.00
Danvers, Mass.	20.00
Davenport, Iowa	10.00
Dedham, Mass.	260.95
Deerfield, Mass.	31.77
Denver, Col.	82.00
Des Moines, Iowa	10.00
Dighton, Mass	10.00
Dover, Mass.	10.00
Dover, N. H.	14.13
Dublin, N. H.	16.63
Duluth, Minn.	29.27
Dunkirk, N. Y.	22.50
Duxbury, Mass.	10.00
Easton, North, Mass.	1,027.72
Eastport, Me.	50.00
Eau Claire, Wis.	150.00
Ellsworth, Me.	15.00
Erie, Penn.	15.00
Exeter, N. H.	31.50
Fairhaven, Mass	40.00
Fall River, Mass.	300.00
Farmington, Me.	14.75
Fitchburg, Mass.	363.10
Fitzwilliam, N. H.	15.00
Framingham, Mass.	76.00
Francestown, N. H.	5.50
Franklin, N. H.	100.00
Gardner, Mass.	17.10
Geneseo, Ill.	20.00
Gloucester, Mass.	54.53
Gouldsboro, West, Me.	5.00
Gouverneur, N. Y.	17.00
Grafton, Mass.	20.00
Greenfield, Mass.	200.00
Greenwood, Wis.	5.00
Carried forward,	$28,294.95

Brought forward,	$28,294.95
Groton, Mass.	132.00
Hackensack, N. J.	25.00
Hartford, Conn.	100.00
Harvard, Mass.	27.10
Haverhill, Mass.	44.00
Helena, Mont.	50.00
Highlands, N. C.	100.00
Hingham, Mass.	
First Parish	404.25
Second Parish	25.00
Third Congregational Society	90.00
Holyoke, Mass.	25.00
Hopedale, Mass.	493.99
Houlton, Me.	45.00
Hubbardston, Mass.	9.50
Hudson, Mass.	62.00
Humboldt, Iowa	5.00
Hyde Park, Mass.	50.00
Iowa City, Iowa	10.00
Ithaca, N. Y.	25.00
Jackson, Mich.	12.79
Kalamazoo, Mich.	13.50
Kansas City, Mo.	60.00
Keene, N. H.	302.33
Kennebunk, Me.	169.60
Keokuk, Iowa	5.00
Kingston, Mass.	58.00
Laconia, N. H.	50.00
Lamonie, East, Me.	5.00
Lancaster, Mass.	100.00
Lancaster, N. H.	14.25
Lawrence, Kan.	30.00
Lawrence, Mass.	73.00
Lebanon, N.H.	16.50
Leicester, Mass.	25.00
Leominster, Mass.	176.00
Lexington, Mass.	329.00
Lexington, East, Mass.	7.00
Lincoln, Mass.	21.50
Lincoln, Neb.	25.00
Littleton, Mass.	105.25
Littleton, N. H.	15.00
Los Angeles, Cal.	100.50
Louisville, Ky.	69.50
Lowell, Mass.	575.00
Carried forward,	$32,376.51

Brought forward,	$32,376.51
Lowville, N. Y.	2.00
Lynn, Mass.	300.13
Madison, Wis.	50.00
Malden, Mass.	33.33
Manchester, N. H.	155.00
Marblehead, Mass.	15.00
Marietta, Ohio	20.00
Marlboro, Mass.	109.00
Marshfield, Mass.	
Grace Chapel	10.00
Meadville, Penn.	200.00
Medfield, Mass.	80.00
Medford, Mass.	130.00
Memphis, Tenn.	10.00
Mendon, Mass.	18.00
Middleboro, Mass.	50.00
Milford, N. H.	34.75
Millbury, Mass.	22.00
Milton, Mass.	620.72
Milwaukee, Wis.	153.25
Minneapolis, Minn.	
Free Christian Church	10.00
Moline, Ill.	10.00
Montague, Mass.	
Second Congregational Society	2.00
Society at Turners Falls	10.00
Montclair, N. J.	21.15
Montpelier, Vt.	86.00
Montreal, Can.	57.56
Nantucket, Mass.	50.00
Nashua, N. H.	120.00
Natick, Mass.	5.00
Natick, South, Mass.	41.00
Needham, Mass.	43.50
New Bedford, Mass.	460.00
Newburgh, N. Y.	150.00
Newburyport, Mass.	206.51
Newington, N. H.	10.00
New London, Conn.	10.00
New Orleans, La.	19.95
Newport, R. I.	87.48
Newton, Mass.	
Channing Religious Society	200.00
Carried forward,	$35,989.84

Brought forward,	$35,989.84
Newton, Mass. (*cont.*)	
Chestnut Hill Society	75.00
Society at Newton Centre	90.00
Society at West Newton	1,600.00
New York, N. Y.	
Church of All Souls	1,190.00
Church of the Messiah	8,500.00
First Unitarian Congregational Society, Brooklyn	1,400.00
Second Unitarian Congregational Society, Brooklyn	400.00
Church of the Redeemer, New Brighton	50.00
Third Unitarian Congregational Society, Brooklyn	65.00
Lenox Avenue Unitarian Church	100.00
Fourth Unitarian Church	6.07
Northampton, Mass	
Second Congregational Church	94.58
Society at Florence	30.50
Northboro, Mass.	83.50
Northfield, Mass.	6.25
Norton, Mass.	15.00
Norwell, Mass.	32.00
Omaha, Neb.	20.00
Orange, N. J.	25.00
Ottawa, Can.	10.00
Passaic, N. J.	15.00
Peabody, Mass.	62.00
Pembroke, Mass.	5.00
Pepperell, Mass.	5.00
Peterboro, N. H.	45.20
Petersham, Mass.	27.00
Philadelphia, Penn.	
First Unitarian Church	150.00
Carried forward,	$50,091.94

Brought forward,	$50,091.94
Philadelphia, Penn. (*cont.*)	
Unitarian Society of Germantown	268.00
Spring Garden Unitarian Church	57.50
Pittsburgh, Penn.	89.75
Pittsfield, Mass.	8.25
Plainfield, N. J.	28.34
Plymouth, Mass.	130.71
Pomona, Cal.	10.00
Portland, Me.	
First Parish	415.00
Portland, Ore.	150.00
Portsmouth, N. H.	300.00
Presque Isle, Me.	11.50
Prospect Harbor, Me.	8.55
Providence, R. I.	
First Congregational Church	1,111.43
Olney Street Congregational Society	30.00
Pueblo, Col.	7.00
Quincy, Mass.	
First Congregational Society	232.38
Wollaston Unitarian Society	95.00
Randolph, Mass.	20.00
Reading, Mass.	51.00
Revere, Mass.	
First Unitarian Society	5.41
Ridgewood, N. J.	20.00
Rochester, N. Y.	152.00
Rockland, Mass.	12.00
Rockville, Conn.	6.50
Rowe, Mass.	10.00
Rutherford, N. J.	25.90
Saco, Me.	175.00
St. Cloud, Minn.	10.00
St. John, N. B.	20.00
St. Louis, Mo.	
Church of the Messiah	195.95
Church of the Unity	25.00
St. Paul, Minn.	45.00
Carried forward,	$53,819.11

Brought forward,	$53,819.11
Salem, Mass.	
First Congregational Society	225.00
Second Church	155.90
North Society	578.00
Salem, Ore.	5.00
San Diego, Cal.	10.00
Sandwich, Mass.	16.98
San Francisco, Cal.	
First Unitarian Society	300.00
San Jose, Cal.	10.00
Santa Ana, Cal.	12.00
Santa Barbara, Cal.	75.00
Seattle, Wash.	10.00
Sharon, Mass.	10.00
Sheffield, Ill.	125.00
Shelbyville, Ill.	
First Congregational Unitarian Church	6.50
Jordan Church	4.50
Sherborn, Mass.	10.00
Shirley, Mass.	5.00
Sioux City, Iowa	10.00
Somerville, Mass.	
First Congregational Society	335.25
Second Unitarian Society	5.00
Spokane, Wash.	10.00
Springfield, Mass.	477.33
Standish, Me.	8.00
Sterling, Mass.	41.00
Stow, Mass.	16.00
Sturbridge, Mass.	10.00
Sullivan, Me.	4.00
Syracuse, N. Y.	125.00
Taunton, Mass.	405.57
Templeton, Mass.	32.00
Toledo, Ohio	20.00
Topeka, Kan.	21.10
Toronto, Can.	20.00
Trenton, N. Y.	40.00
Troy, N. Y.	41.00
Tyngsboro', Mass.	27.00
Carried forward,	$57,026.24

Brought forward,	$57,026.24
Union Springs, N. Y.	5.00
Upton, Mass.	30.00
Uxbridge, Mass.	75.00
Vineland, N. J.	20.00
Vineyard Haven, Mass.	10.00
Walpole, Mass.	50.00
Walpole, N. H.	33.58
Waltham, Mass.	386.33
Ware, Mass.	10.00
Warwick, Mass.	12.00
Washington, D. C.	625.00
Watertown, Mass.	117.52
Waterville, Me.	15.00
Waverley, Mass.	10.00
Wayland, Mass.	22.75
Wellesley Hills, Mass.	120.00
Westboro, Mass.	14.27
Westford, Mass.	53.35
Westerly, R. I.	6.50
Weston, Mass.	455.00
Westwood, Mass.	36.00
Weymouth, E., Mass.	5.00
Whitman, Mass.	11.00
Willimantic, Conn.	10.00
Wilmington, Del.	100.00
Wilton, N. H.	
First Unitarian Congregational Society	20.00
Liberal Christian Church	75.00
Winchendon, Mass.	80.00
Winchester, Mass.	100.00
Windsor, Vt.	15.00
Winter Harbor, Me.	50.00
Winthrop, Mass.	5.78
Woburn, Mass.	180.00
Wolfeboro', N. H.	12.00
Worcester, Mass.	
Second Parish	1,120.56
Church of the Unity	698.00
South Unitarian Congregational Society	137.00
Yarmouth, Me.	26.00
Yonkers, N. Y.	53.65
	$61,832.53

TABLE B.

CONTRIBUTIONS FROM SUNDAY SCHOOLS.

Amherst, Mass.	$3.00
Barnstable, Mass.	17.67
Belmont, Mass.	5.00
Berlin, Mass.	2.00
Boston, Mass.	
First Parish, West Roxbury	11.00
First Congregational Society, Jamaica Plain	16.00
South Congregational Church	10.21
Church of the Disciples	44.74
Christ Church, Dorchester	6.02
Unitarian Church in Roslindale	5.00
Brookline, Mass.	
First Parish	16.17
Second Unitarian Church	5.00
Cambridge, Mass.	
Third Congregational Society	5.00
Chicago, Ill.	
Third Unitarian Church	3.00
Cohasset, Mass.	10.00
Concord, N. H.	12.00
Danvers, Mass.	6.22
Denver, Col.	5.00
Fairhaven, Mass.	7.72
Gardner, Mass.	4.00
Gloucester, Mass.	5.00
Grand Haven, Mich.	3.00
Houlton, Me.	3.28
Kennebunk, Me.	5.00
Kingston, Mass.	5.50
Lancaster, N. H.	1.00
Lexington, East, Mass.	2.00
Lincoln, Neb.	5.86
Louisville, Ky.	
Church of the Messiah	3.72
Highland Unitarian Sunday School	2.00
Luverne, Minn.	5.00
Marietta, *Ohio*	11.00
Carried forward,	$247.11
Brought forward,	$247.11
Marlboro, Mass.	5.70
Medford, Mass.	11.00
Melrose, Mass.	5.00
Middleboro, Mass.	2.00
Milton, Mass.	10.00
Nantucket, Mass.	5.00
Nashua, N. H.	5.00
New York, N. Y.	
First Unitarian Congregational Society, Brooklyn	12.00
Church of the Redeemer, New Brighton	3.00
Third Unitarian Congregational Society, Brooklyn	3.86
Pepperell, Mass.	5.00
Philadelphia, Pa.	
First Unitarian Church	20.00
Pittsburgh, Pa.	11.75
Plainfield, N. J.	4.43
Pomona, Cal.	2.00
Quincy, Mass.	
First Congregational Society	3.39
Wollaston Unitarian Society	5.00
Rochester, N. Y.	7.50
Sharon, Mass.	1.10
Shelbyville, Ill.	
First Congregational Unitarian Church	.91
Jordan Church	2.40
Stow, Mass.	4.25
Sudbury, Mass.	3.00
Topeka, Kan.	2.16
Trenton, N. Y.	9.00
Waltham, Mass.	5.81
Watertown, Mass.	10.00
Weston, Mass.	12.00
Windsor, Vt.	2.00
Winthrop, Mass.	2.00
Woburn, Mass.	10.00
Yarmouth, Me.	1.60
Yonkers, N. Y.	5.60
	$440.57

TABLE C.

CONTRIBUTIONS FROM INDIVIDUALS.

Charles W. Ames, St. Paul, Minn.	$100.00
Henry Arens, Baltimore, Md.	25.00
"A Somerville Unitarian"	5,000.00
A. A. Ballou, Detroit, Mich.	10.00
Mrs. Mary R. Brownell, Bridgewater, Mass.	1.00
S. B.	1.00
Mrs. Elizabeth Chadbourne, Boston (Dorchester), Mass., two contributions	100.00
J. Randolph Coolidge, Boston, Mass.	25.00
Miss Grace G. Cowing, Boston (West Roxbury), Mass.	10.00
Mrs. Walter S. Cowing, Boston (West Roxbury), Mass.	10.00
George T. Cruft, Bethlehem, N. H.	50.00
Mrs. Janet M. Cumston, Boston, Mass.	50.00
Samuel C. Derby, Columbus, Ohio	5.00
Mrs. Edwin Dresser, Cambridge, Mass.	50.00
Miss Louise Dresser, Cambridge, Mass.	50.00
Arthur B. Emmons, New York, N. Y.	25.00
Miss Elizabeth S. Emmons, Boston, Mass.	1.00
Mrs. O. D. Eno, Northwood, Iowa	10.00
A. L. F.	30.00
Mrs. Martha W. Faucon, Milton, Mass.	50.00
Mrs. Mary A. Fitch, Erie, Pa.	10.00
C. J. Fox, Los Angeles, Cal.	50.00
Friend	100.00
Friend in Aurora, N. Y.	50.00
Friend in Boston (Jamaica Plain), Mass.	2.00
Friend in Boston (Roxbury), Mass.	25.00
Friend in Lincoln, Mass.	2.00
Miss Mary B. Gardner, Millerton, N. Y.	100.00
Mrs. William Gore, Freeport, Me.	25.00
Rev. Mary H. Graves, Boston, Mass.	50.00
Mrs. R. H. Harte, Philadelphia, Pa.	100.00
Mrs. Alfred Hill, Wellesley Hills, Mass.	50.00
Mary F. Hobart, M.D., Boston, Mass.	50.00
Mrs. Delia A. Holbrook, Brookline, Mass.	10.00
E. H. J.	35.00
Miss Ellen M. Kendall, Oswego, N. Y. (two contributions)	20.00
Mrs. Henry P. Kidder, Boston, Mass. (two contributions)	100.00
A. L. M.	50.00
Mrs. Amanda L. Mayberry, Boston, Mass.	5.00
Grenville H. Norcross, Boston, Mass.	100.00
Mrs. Otis Norcross, Boston, Mass.	100.00
Elmer E. Nye, Green Village, Pa.	5.00
Carried forward	$6,642.00

Brought forward	$6,642.00
B. J. Palmer, New Durham, Can.	1.60
Misses Peabody, Cambridge, Mass.	100.00
Mrs. Mary T. Porter, Appalachicola, Fla.	5.00
S. E. P.	10.00
Mrs. Charles Ranstead, Baltimore, Md.	50.00
Lillie A. Rickert, Garrison, N. Y.	2.00
Miss Mary L. Southworth, Cleveland, Ohio	50.00
Mrs. Charlotte E. Stevens, North Andover, Mass.	100.00
Mrs. Thomas Talbot, North Billerica, Mass.	100.00
Mrs. Charles A. Thacher, Boston (Dorchester), Mass.	75.00
James Tillinghast, Providence, R. I.	50.00
Miss Sophia A. Titcomb, Toledo, Ohio	2.00
Two friends	7.00
Mrs. Caroline A. R. Whitney, Belmont, Mass.	50.00
Children of the late Charles G. Wood, Boston, Mass.	50.00
	$7,294.60

TABLE D.

CONTRIBUTIONS FROM MISCELLANEOUS SOURCES.

Back Log Club, Littleton, Mass.	$10.00
Busy Bees, Littleton, Mass.	1.00
Channing Guild, Upton, Mass.	6.00
Christian Endeavor Society, Littleton, Mass.	5.00
Lend-a-Hand Club, Littleton, Mass.	5.00
New York League of Unitarian Women	10.00
Unitarian Bible Study Class, Ayer, Mass.	2.00
Winkley Guild of Bulfinch Place Church, Boston, Mass.	5.00
Women's National Alliance	87.00
Women's National Alliance Branch, Billerica, Mass.	10.00
Women's National Alliance Branch, Cincinnati, Ohio	15.00
Women's National Alliance Branch, Lexington, Mass.	20.00
Women's National Alliance Branch, Manchester, N. H. (two contributions)	35.00
Women's National Alliance Branch, Topeka, Kan.	10.00
	$221.00

TABLE E.

CONTRIBUTIONS FOR AMHERST CHURCH.

Young People's Religious Union	$804.88
Friends in Springfield, Mass.	71.00
	$875.88

TABLE F.

INCOME OF INVESTED FUNDS.

The General, Penhallow, Lienow Trust, Bigelow, Smith Education, Thomas, Grindall Reynolds, Buckminster Brown, and Whitney Funds are separately invested. The other Funds are invested as a whole, and their net income has been divided among them, at the rate of 4.36 per cent.

When no special use is prescribed by the giver of a Fund, the income is used for the general work of the Association.

Principal		*Income*
$56,547.62	General Fund (also $19,169.50 uninvested)	$4,723.38
5,187.50	Penhallow Fund	200.00
5,418.45	Lienow Trust Fund (for minister-at-large in Boston)	323.52
3,000.00	Bigelow Fund (for support of Liberal Christianity in Natick, Mass.)	5.25
4,819.79	Smith Education Fund (accumulating)[1] . .	185.38
2,703.05	Thomas Fund (for publishing books, etc.)[2]	106.00
2,497.00	Grindall Reynolds Fund (also $8,500.00 uninvested[3])	87.88
5,000.00	Buckminster Brown Fund (for feeble societies and distributing books)	200.00
25,000.00	Whitney Fund	1,375.00
	Graham Fund, in hands of Trustees, and income paid to Association	432.29
24,300.00	Hayward Fund (for Foreign Missions) . .	1,061.81
10,300.00	Perkins Fellowship Fund (for theological students)	450.07
2,600.00	Kendall Fund (for societies in New England)	113.61
10,000.00	King Fund (for preachers of societies in New England or the West	436.96
5,000.00	C. T. Thayer Fund	218.48
9,000.00	Whipple Fund (for small societies) . . .	393.26
5,000.00	Faulkner Fund	218.48
5,000.00	Hazeltine Fund	218.48
1,200.00	Publication Fund (for publishing books, etc.)	52.43
5,000.00	Conant Fund	218.48
19,000.00	William H. Fogg Memorial Fund . . .	830.22
5,000.00	Frothingham Fund, No. 1	218.48
20,000.00	Frothingham Fund, No. 2 (for education of the colored people)	873.91
1,000.00	Ingersoll Fund	43.70
	Carried forward	$12,987.07

	Brought forward	$12,987.07
$47,000.00	Isaac Sweetser Fund	2,053.70
2,000.00	Sawyer Fund	87.39
3,000.00	Nancy Brackett Fund (for publishing books, etc.)	131.09
1,000.00	Tompkins Fund (for First Unitarian Church, Vineland, N. J.)	43.70
10,000.00	Annie Delano Hitch Fund (for Church of Our Father, Newburgh, N. Y.) . . .	436.96
8,000.00	Christopher M. Weld Fund	349.57
7,300.00	Elizabeth R. Swift Fund	256.34
5,000.00	Edward Wigglesworth Fund (for keeping in use the works of Unitarian leaders of the early part of the nineteenth century) . .	109.23
16,000.00	Samuel G. Perkins Fund.[3]	
1,000.00	First Church in Wilton Fund (for First Unitarian Congregational Society, Wilton, N. H.).[3]	
21,250.00	Robert C. Billings Fund.[3]	
		$16,455.05
Add accrued interest, etc., on General Investments, etc. .		398.47
		$16,853.52
Deduct income added to principals		238.38
		$16,615.14

[1] For the education of young men, when the principal shall reach the sum of $10,000. Income added to principal each year.
[2] One-half of income added to principal each year.
[3] Received too late for income this year.

TABLE G.

EXPENDITURES FOR HOME MISSIONS.

This table shows the amounts paid during the fiscal year ending April 30, 1900. As the term for which appropriations are made does not, as a rule, correspond with the financial year of the Association, the amount of the last appropriation is put in parenthesis; the absence of such amount indicating that the appropriation was not renewed.

TO SOCIETIES.

Albany, N. Y. ($700.00)[1]	$1,075.00
Amherst, Mass. ($700.00)	175.00
Andover, N. H.	100.00
Ann Arbor, Mich. ($1,200.00)	1,200.00
Athol, Mass.	
First Unitarian Congregational Church ($200.00) . .	200.00
Atlanta, Ga. ($500.00)	500.00
Austin, Texas	500.00
Carried forward	$3,750.00

Brought forward	$3,750.00
Bath, N. H.	50.00
Berkeley, Cal. ($500.00)	625.00
Brooklyn, Conn. ($100.00)	100.00
Castine, Me. ($100.00)	112.50
Chattanooga, Tenn. ($600.00)	850.00
Colorado Springs, Col. ($500.00)	500.00
Dallas, Texas ($400.00)	200.00
Dover, N. H. ($200.00)	100.00
Duluth, Minn. ($450.00)	475.00
Ellsworth, Me. ($100.00)	100.00
Erie, Penn. ($600.00)[2]	620.00
Exeter, N. H. ($250.00)	187.50
Fargo, N. D.	125.00
Farmington, Me. ($350.00)	350.00
Francestown, N. H. ($200.00)	150.00
Gouverneur, N. Y. ($600.00)	600.00
Helena, Mont. ($500.00)	625.00
Ithaca, N. Y. ($1,300.00)	1,300.00
Jamestown, N. Y. ($350.00)	87.50
Kansas City, Mo.[3]	4,000.00
Lancaster, N. H. ($150.00)	150.00
Lawrence, Kan. ($500.00)	500.00
Lincoln, Neb. ($600.00)	600.00
Littleton, N. H. ($200.00)	200.00
Madison, Wis. ($600.00)	600.00
Marshfield, Mass.	
Grace Chapel	50.00
Mendon, Mass. ($200.00)	100.00
Middleboro, Mass. ($100.00)	300.00
Millbury, Mass. ($300.00)	262.50
Natick, Mass. ($400.00)	400.00
Newburgh, N. Y. ($200.00)	200.00
New London, Conn. ($300.00)	300.00
New Orleans, La. ($200.00)	200.00
New York, N. Y.	
Church of the Redeemer, New Brighton ($475.00)	531.25
Northampton, Mass.	
Second Congregational Church ($700.00)	641.67
Ord, Neb. ($100.00)	50.00
Ottawa, Can. ($900.00)	900.00
Pembroke, Mass.	50.00
Pittsfield, Mass. ($500.00)	500.00
Plainfield, N. J. ($100.00)	212.50
Pomona, Cal. ($350.00)	387.50
Presque Isle, Me.	187.50
Pueblo, Col. ($300.00)	300.00
Carried forward	$22,530.42

Brought forward	$22,530.42
Revere, Mass.	
First Unitarian Society ($200.00)	200.00
Ridgewood, N. J. ($125.00)	106.25
Rochester, N. H. ($250.00)	250.00
Rockland, Mass. ($150.00)	150.00
Rockville, Conn. ($200.00)	250.00
Rowe, Mass. ($100.00)	100.00
Rutherford, N. J. ($400.00)	100.00
St. Cloud, Minn. ($200.00)	200.00
St. John, N. B. ($600.00)	600.00
Salem, Ore. ($300.00)	300.00
San Diego, Cal. ($250.00)	112.50
Sandwich, Mass. ($150.00)	150.00
San Jose, Cal. ($500.00)	500.00
Santa Ana, Cal. ($200.00)	50.00
Seattle, Wash. ($600.00)	250.00
Somerville, Mass.	
Second Unitarian Society ($300.00)	275.00
Spokane, Wash. ($350.00)	350.00
Topeka, Kan. ($300.00)	400.00
Trenton, N. Y. ($270.00)	270.00
Troy, N. Y. ($850.00)	1,062.50
Tyngsboro, Mass. ($100.00)	100.00
Union Springs, N. Y. ($50.00)	12.50
Vineland, N. J. ($200.00)	162.50
Ware, Mass.[3]	25.00
Westerly, R. I. ($300.00)	300.00
Whitman, Mass. ($150.00)	37.50
Willimantic, Conn. ($300.00)	337.50
Wilton, N. H.	
First Unitarian Congregational Society	50.00
Windsor, Vt. ($200.00)	200.00
Winthrop, Mass. ($200.00)	75.00
Wolfeboro, N. H.	50.00
Worcester, Mass.	
South Unitarian Congregational Society ($400.00)	425.00
Yarmouth, Me. (150.00)	112.50
	$30,094.17

[1] $225.00 additional, a special contribution for this purpose.
[2] $20.00 additional, a special contribution for this purpose.
[3] A special contribution for this purpose.

TO SUPERINTENDENTS, MISSIONARIES, ETC.

Rev. George H. Badger, Field Agent ($2,000.00)	$1,091.67
Rev. William Ballou, Amherst, Mass.	408.25
Carried forward	$1,499.92

Brought forward	$1,499.92
Rev. Frederick M. Bennett, Lawrence, Kan. (toward expense of removal)	75.00
Rev. Edward E. Carr, Danville, Ill.	375.00
Rev. George L. Chaney (expenses of Southern missionary trip)	182.51
Rev. Jasper L. Douthit, Shelbyville, Ill. ($500.00)	500.00
Rev. Elinor E. Gordon, Iowa City, Iowa ($700.00)	700.00
Rev. Edward E. Hale, D.D.	100.00
Rev. Herman Haugerud, Hudson, Wis. ($400.00)	575.00
Rev. Clarence A. Langston, Atlanta, Ga. (toward expense of removal)	100.00
Rev. Morgan Millar, Beatrice, Neb. ($200.00)	50.00
Rev. Daniel W. Morehouse, Superintendent for Middle States and Canada (other half from Conference) ($1,500.00)	1,500.00
Rev. T. Grafton Owen, Arcadia, Wis. ($400.00)	400.00
Rev. Enoch Powell (charge of Kansas City pulpit, during absence of Field Agent)	215.00
Rev. Edward P. Pressey, Derby, etc., Conn.	100.00
Rev. George H. Rice, Laconia, N. H.	25.00
Rev. Magnus J. Skaptason, Winnipeg, Man. ($400.00)	400.00
Rev. George W. Stone, Kansas City, Mo., Field Agent ($1,500.00)	1,750.00
Rev. George R. Taylor, St. Bethlehem, Tenn.	50.00
Rev. George T. Weaver, Redlands, Cal.	150.00
Rev. Arthur L. Weatherly, Westerly, R. I.	50.00
	$8,797.43

FOR OTHER MISSIONARY EXPENDITURES.

Summer preaching	$300.00
Expenses in Western States, under direction of Secretary of Western Unitarian Conference	217.17
Toward expense of Pacific Coast Head-quarters, San Francisco, Cal.	250.00
Committee on Supply of Pulpits ($550.00)	545.00
Expenses of Delegates to National Conference	116.19
Expenses of Committee to confer with Universalist Committee	48.93
Lantern slides for use in lectures on Unitarian movement	40.00
Travelling expenses of Officers of Association, Field Agents, etc.	1,272.30
Miscellaneous payments	45.00
	$2,834.59
Amount paid to Societies, from page 51	30,094.17
Amount paid to Superintendents etc., as above	8,797.43
	$41,726.19

BEQUESTS AND GIFTS TO INCREASE FUNDS.

FOR THE GENERAL FUND.

Bequest of Mrs. Nancy P. Sackett, Providence, R. I.	$462.50	
Bequest of Miss Caroline Wood, Boston, Mass.	40.00	
		$502.50

OTHER FUNDS.

Bequest of Robert C. Billings, Boston, Mass.	$29,750.00
Bequest of Samuel G. Perkins, Boston, Mass.	16,000.00
Bequest of Miss Elizabeth R. Swift, Milton, Mass.	7,300.00
Gift of Mrs. Henry S. Grew, Boston Mass.	5.000.00
Gift of friends of First Unitarian Congregational Society, Wilton, N. H.	1,000.00
	$59,552.50

MERCHANDISE ACCOUNT.

		Dr.
1899. April 30.	To stock on hand, including plates, books, tracts, etc.	$8,504.49
1900. April 30.	To amount paid and due for books, tracts, printing, etc.	9,497.54
	To profit from sales	1,345.43
		$19,347.46

		Cr.
1900. April 30.	By amount received and due from sales	$7,623.83
	By books and tracts given away	2,751.61
	By depreciation on plates, etc.	190.07
	By stock on hand, including plates, books, tracts, etc.	8,781.95
		$19,347.46

The profit from sales ($1,345.43) is applied to the maintenance of the book-room, and decreases, by so much, the amount drawn from other sources of income, to make up the item of "Expense," as shown in the Treasurer's Statement.

PROPERTY OF THE ASSOCIATION.

BONDS AND STOCKS.

Amount	Name of Security	Amount invested	Market Value Apr. 30, 1900
$25,000	Ottumwa, Cedar Falls, & St. Paul R.R. 5s, 1909	$25,000.00	$27,875.00
19,000	Kansas City, Fort Scott, & Memphis R.R. 6s, 1928	19,000.00	20,876.00
10,000	Fitchburg R.R. 4s, 1905	10,000.00	10,375.00
10,000	Atchison, Topeka, & Santa Fé R.R. General Mortgage 4s, 1995	9,987.50	10,050.00
4,000	West End Street R'y 4½s, 1914	4,320.00	4,465.00
2,000	West End Street R'y 4s, 1917	2,075.00	2,140.00
5,000	Chicago Junction R.R. & Union Stock Yards 5s, 1915	5,300.00	5,600.00
5,000	Baltimore & Ohio R.R. First Mortgage 4s, 1949	4,950.00	5,000.00
5,000	Chicago & West Michigan R.R. 5s, 1921	4,860.00	5,075.00
5,000	City of Keene, N. H., 4s, 1907	5,187.50	5,225.00
5,000	American Bell Telephone 4s, 1908	5,000.00	5,050.00
5,000	Illinois Steel Co., Debenture 5s, 1913	4,950.00	5,000.00
4,000	Chicago Terminal Transfer R.R. 4s, 1947	3,900.00	3,800.00
3,000	Atchison, Topeka, & Santa Fé R.R. Adjustment 4s, 1995	2,146.67	2,512.00
2,000	Republican Valley R.R. 6s, 1919	2,000.00	2,120.00
217 shrs	Chicago, Burlington, & Quincy R.R.	22,468.75	27,233.00
158 "	Boston & Albany R.R.	21,059.13	38,710.00
53 "	Fitchburg R.R. Preferred	4,992.37	7,208.00
34 "	West End Street R'y Preferred	3,521.00	3,876.00
33 "	Atchison, Topeka, & Santa Fé R.R. Preferred	1,569.43	2,326.00
25 "	Vermont & Massachusetts R.R.	3,150.00	4,262.00
18 "	Northern R.R., N. H.	2,311.00	2,988.00
17 "	New York, Lackawanna & Western R.R.	1,870.00	2,278.00
10 "	Old Colony R.R.	1,800.00	2,090.00
45 "	Second National Bank, Boston	8,361.00	7,886.00
25 "	Atlantic National Bank, Boston	3,300.25	2,878.00
23 "	Merchants' National Bank, Boston	3,628.25	3,685.00
18 "	Third National Bank, Boston	1,930.50	1,755.00
15 "	First National Bank, Worcester	2,925.00	2,850.00
12 "	National Bank of Commerce, Providence	648.00	600.00
10 "	Tremont National Bank, Boston	642.50	150.00
7½ "	Grafton National Bank, Grafton	750.00	750.00
4 "	National Union Bank, Boston	544.00	480.00
	Carried forward	$194,147.85	$227,168.00

Bonds and stocks (*brought forward*)	$194,147.85
Mortgages on real estate	92,724.75
City Real Estate Trustees Receipts, Chicago	20,000.00
Massachusetts Hospital Life Insurance Company Annuities	15,719.84
Notes receivable	925.00
Book accounts due	1,683.79
Invested in Japan	3,188.00
Deposits in savings banks	1,756.47
Special deposit in bank	49,919.50
Unitarian Building	200,000.00
Other real estate	25,486.29
Plates and publication stock	8,781.95
Cash on hand	37,602.70
	$651,936.14

REPORT OF THE TREASURER OF THE CHURCH BUILDING LOAN FUND.

RECEIPTS.

Cash on hand May 1, 1899	$21,885.46
Repayments of Loans	18,019.33
Interest	407.28
Expenses of foreclosure repaid, etc.	180.00
Bequest of Miss Angelina Stebbins, Springfield, Mass., additional	100.00
	$40,592.07

EXPENDITURES.

Loans: —		
Chelsea, Mass.	$6,000.00	
Pittsburgh, Penn.	6,000.00	
Albany, N. Y.	5,000.00	
Erie, Penn.	4,500.00	
Revere, Mass.	1,800.00	
Adrian, Minn.	250.00	
Chattanooga, Tenn.	210.00	
		$23,760.00
Expenses of foreclosure at Olympia and Sioux Falls	$22.26	
Legal expenses	92.00	
Other expenses	11.73	
		125.99
		$23,885.99
Cash on hand April 30, 1900		16,706.08
		$40,592.07

PROPERTY OF CHURCH BUILDING LOAN FUND.

Cash on hand		$16,706.08
Loans to churches : —		
Adrian, Minn.	$250.00	
Alameda, Cal.	800.00	
Albany, N. Y.	5,000.00	
Allston (Boston), Mass.	1,800.00	
Beatrice, Neb.	900.00	
Berkeley, Cal.	3,150.00	
Buffalo, N. Y.	2,800.00	
Chattanooga, Tenn.	2,520.00	
Chelsea, Mass.	6,000.00	
Chicago, Ill.	5,900.00	
Colorado Springs, Col.	1,600.00	
Davenport, Iowa	2,000.00	
Decorah, Iowa	100.00	
Des Moines, Iowa	1,700.00	
Dorchester (Boston), Mass.	1,800.00	
Duluth, Minn.	630.00	
Erie, Penn.	4,500.00	
Fargo, N. D.	1,200.00	
Gouverneur, N. Y.	1,350.00	
Grand Rapids, Mich.	400.00	
Hamilton, Ont.	600.00	
Harlem, New York, N. Y.	12,150.00	
Hudson, Wis.	560.00	
Humboldt, Iowa	500.00	
Ithaca, N. Y.	2,400.00	
Jamestown, N. Y.	3,060.00	
La Porte, Ind.	375.00	
Lincoln, Neb.	4,666.67	
Millbury, Mass.	180.00	
Minneapolis, Minn.	3,400.00	
Moline, Ill.	1,300.00	
Neillsville, Wis.	680.00	
Olympia, Wash.	3,150.00	
Omaha, Neb.	5,300.00	
Orange, N. J.	1,800.00	
Passaic, N. J.	2,800.00	
Perry, Iowa	630.00	
Philadelphia, Penn.	800.00	
Pittsburgh, Penn.	6,000.00	
Pomona, Cal.	1,250.00	
Puyallup, Wash.	1,006.25	
Randolph, Mass.	1,600.00	
Carried forward	$98,607.92	$16,706.08

Brought forward	$98,607.92	$16,706.0
Redlands, Cal.	350.00	
Revere, Mass.	1,800.00	
Rochester, N. H.	1,200.00	
Rutherford, N. J.	1,200.00	
St. Anthony Park, Minn.	420.00	
St. Cloud, Minn.	1,310.00	
St. John, N. B.	1,400.00	
St. Joseph, Mo.	2,300.00	
Salem, Ore.	1,854.00	
San Diego, Cal.	500.00	
Sandwich, Mass.	350.00	
Santa Barbara, Cal.	200.00	
Seattle, Wash.	846.00	
Spokane, Wash.	700.00	
Streator, Ill.	1,800.00	
Toledo, Ohio	1,600.00	
Turners Falls (Montague), Mass.	2,400.00	
Waverley, Mass.	1,400.00	
Winona, Minn.	2,100.00	
Wollaston (Quincy), Mass.	3,776.92	
		126,114.8
		$142,820.9

CHURCH BUILDING LOAN FUND

Carri

	DATE OF LOAN	AMOUNT	YRS.	REPAID	BALANCE
eb. . . .	May 9, 1896	1,300	26	200.00	1,100.00
al. . . .	Dec. 14, 1896	1,500	10	1,500.00	. . . .
. J. . . .	May 1, 1894	5,000	10	3,200.00	1,800.00
J.	Sept. 15, 1896	4,000	10	1,200.00	2,800.00
Mass. . . .	Oct. 19, 1891	600	6	600.00	. . . .
Mass. . . .	June 12, 1894	500	5	500.00	. . . .
a.	Nov. 13, 1894	1,000	10	370.00	630.00
a, Penn. . .	May 18, 1897	1,000	10	200.00	800.00
Penn. . .	May 26, 1899	6,000	10	. . . .	6,000.00
Mass. . . .	Aug. 30, 1890	5,000	10	5,000.00	. . . .
al.	July 27, 1894	2,500	10	1,250.00	1,250.00
e, Me. . .	Oct. 22, 1886	1,500	10	1,500.00	. . . .
Wash. . . .	Feb. 27, 1892	1,500	10	493.75	1,006.25
Mass. . . .	April 28, 1892	4,000	10	2,400.00	1,600.00
Cal. . . .	Oct. 20, 1897	500	10	150.00	350.00
ass. . . .	June 13, 1899	1,800	10	. . . .	1,800.00
N. H. . .	Aug. 1, 1895	2,000	10	800.00	1,200.00
Mass. . . .	Dec. 1, 1888	3,000	10	3,000.00	. . . .
, N. J. . .	May 25, 1893	3,000	10	1,800.00	1,200.00
y Park, Minn.	March 25, 1896	600	10	180.00	420.00
Minn. . .	April 25, 1891	4,000	10	2,690.00	1,310.00
N. B. . . .	Oct. 29, 1894	2,000	10	600.00	1,400.00
Mo. . . .	April 1, 1886	4,000	10	3,320.00	680.00
Mo. . . .	April 3, 1891	2,000	10	380.00	1,620.00
. . . . .	Aug. 24, 1891	1,500	10	1,080.00	420.00
. . . . .	June 22, 1896	1,500	10	66.00	1,434.00
Cal. . . .	Dec. 10, 1890	5,000	10	5,000.00	. . . .
Cal. . . .	Aug. 25, 1896	2,500	5	2.000.00	500.00
Mass. . . .	June 1, 1886	900	9	900.00	. . . .
Mass. . . .	July 12, 1895	500	7	300.00	200.00
Mass. . . .	May 1, 1896	150	10	. . . .	150.00
ara, Cal. . .	March 16, 1892	3,000	10	2,800.00	200.00
ash. . . .	Aug. 12, 1889	1,800	10	1,800.00	. . . .
ash. . . .	May 1, 1897	940	10	94.00	846.00
. Iowa . . .	June 10, 1885	1,000	5	1,000.00	. . . .
, S. D.* . .	Oct. 3, 1897	2,500	10	2,500.00	. . . .
Vash. . . .	June 12, 1888	2,500	10	1,800.00	700.00
l.	Oct. 1, 1898	2,000	10	200.00	1,800.00
Vash. . . .	Nov. 7, 1887	1,500	10	1,500.00	. . . .
nio	July 5, 1893	4,000	10	2,400.00	1,600.00
an. . . .	Oct. 1, 1886	2,400	12	2,400.00	. . . .
lls, Mass. . .	Oct. 1, 1885	2,500	10	2,500.00	. . . .
lls, Mass. . .	July 1, 1897	3,000	10	600.00	2,400.00
, Minn. . .	Feb. 1, 1890	250	5	250.00	. . . .
Mass. . . .	Feb. 24, 1897	2,000	10	600.00	1,400.00
, East, Mass. .	June 5, 1889	1,400	10	1,400.00	. . . .
Mass. . . .	Dec. 7, 1887	2,000	10	2,000.00	. . . .
linn. . . .	Feb. 20, 1890	2,000	10	2,000.00	. . . .
linn. . . .	Dec. 5, 1898	2,100	10	. . . .	2,100.00
Mass. . . .	Dec. 5, 1888	1,500	10	1,500.00	. . . .
, N. H. . .	June 29, 1887	2,300	10	2,300.00	. . . .
Mass. . .	July 1, 1896	4,700	13	923.08	3,776.92

osed, and property sold for full claim.

MINUTES OF THE ANNUAL MEETING.

The seventy-fifth annual meeting of the Association was held in Tremont Temple, Boston, on Tuesday, May 22, 1900. The delegates and life members assembled in Lorimer Hall at 9.30 A.M., and were called to order by the president, Hon. Carroll D. Wright, of Washington.

On motion of Rev. D. M. Wilson the reading of the minutes of the last annual meeting was dispensed with. The order of business reported by the Executive Committee was adopted.

The report of the Committee on Nominations was presented by Gen. Wilmon W. Blackmar. He read the letter which had been sent to all the members of the Association, and the resolutions which were adopted by the directors at their last meeting. The following list of officers was then reported: —

President, Samuel A. Eliot of Cambridge, Mass.; vice-presidents, Joseph W. Symonds, of Portland, Me.; Samuel Hoar, of Concord, Mass.; Willard Bartlett, of New York; Thomas J. Morris, of Baltimore, Md.; George E. Adams, of Chicago; Horace Davis, of San Francisco. Secretary, Charles E. St. John, of Pittsburgh, Pa.; assistant secretary, George W. Fox, of Boston; treasurer, Francis H. Lincoln, of Hingham. Directors: for the New England States, Howard N. Brown, of Boston, Austin S. Garver of Worcester, George Hutchinson, of West Newton, Charles W. Clifford, of New Bedford; for Middle and Southern States, Frances A. Hackley, of New York;

for Western States and Pacific Coast, William W. Fenn, of Chicago.

The report of the committee was adopted.

The president appointed, as a Committee on Business, Francis H. Brown, of Boston, Edward W. Clarke, of Philadelphia, G. O. Morgan, of Pittsburg, O. E. Learnard, of Lawrence, Kan., Mrs. Charles T. Catlin, of Brooklyn, Henry L. Child, of Philadelphia, Charles H. Stearns, of Brookline, Rev. Frank L. Phalen, of Worcester, Sigourney W. Fay, of New York.

As a Committee on Ballots the president appointed the following: Rev. A. J. Coleman of Boston, Mr. E. A. Doty, of New York, Rev. C. A. Place, of Gardner, Rev. S. M. Hunter of St. John, N. B., Rev. S. C. Beane, Jr., of Rutherford, N. J., R. C. Wilby, of Boston, John Wilson, of Cambridge.

The report of the committee to confer with the committee of the Universalist General Convention, authorized by the Association at its last annual meeting, was read by the secretary of the committee, Rev. George Batchelor. The report was as follows: —

The first meeting of this committee was held in the office of the secretary of the American Unitarian Association, 25 Beacon Street, Boston, Monday, January 22, at ten o'clock. Present: Rev. I. M. Atwood, D.D., superintendent Universalist Convention; Rev. J. C. Adams, D.D., of Brooklyn, N. Y.; Rev. H. I. Cushman, D.D., of Providence, R. I.; Hon. H. B. Metcalf, of Pawtucket, R. I.; Frederick A. Winkelman, Esq., of Chicago, Ill.; Rev. S. A. Eliot, secretary American Unitarian Association; Rev. F. C. Southworth, of Chicago, Ill.; Prof. W. P. Brooks, of Amherst, Mass.; Rev. George Batchelor, editor *Christian Register.*

The committee organized with Hon. H. B. Metcalf, chairman, and Rev. George Batchelor, secretary.

After a full interchange of opinions and discussion the following resolutions were passed as a platform to be recommended to the two organizations appointing the Joint Committee: —

It is the sense of this Joint Meeting of Unitarian and Universalist Committees that the "closer co-operation," to promote which these committees were appointed, is desirable and practicable; but in expressing this judgment this meeting wishes to go on record as not desiring nor expecting to disturb in any way the separate organic autonomy of the two denominations. We seek co-operation, not consolidation, unity, not union.

We therefore make the following recommendations; —

1. That the American Unitarian Association and the Universalist General Convention appoint a permanent Conference Committee of five representatives from each body.

2. That the members of this Conference Committee shall be appointed for terms of two years, that it shall meet at the call of the chairman at least twice in each year, that it shall have power to appoint its own officers, and shall, in addition to its communications to the churches or conferences with which it may have dealings, make report of its proceedings on January 1 of each year to the directors of the American Unitarian Association and to the trustees of the Universalist General Convention.

3. That this committee shall consider cases in which the two denominations are jointly interested, such as opportunities of instituting churches or missions in new fields, circulation of tracts (literature), or other endeavors to promote our common "intellectual agreements and deep faiths of the heart," and shall consider all cases of conflict of interest, duplication of missionary efforts, or other occasions of friction between the representatives of the two bodies, and recommend appropriate action to the church, conference, convention, or missionary board having jurisdiction in the case.

4. That, whenever local conditions permit, the ministers and the churches of the two denominations hold occasional joint meetings for

the purpose of aggressively and positively urging upon the people the principles of Christian faith and life.

5. That, in order to put the plan into immediate operation, the directors of the American Unitarian Association and the trustees of the Universalist General Convention be requested to authorize the members of the present Conference Committee to discharge the functions described in the above plan of co-operation until such time as their successors can be appointed.

The question being upon the report of the committee, the following resolutions were presented by Rev. Charles T. Billings of Lowell: —

Resolved, That the members of the Association have heard with pleasure the report of the Committee to confer with the Committee of the Universalist General Convention, and that the recommendations of the Committee are hereby heartily indorsed and adopted.

Resolved, That the Association hereby renews its affectionate greetings to the Universalist General Convention, and rejoices at the prospect of closer co-operation which opens before the liberal churches of Christendom.

Resolved, That the present representatives of this Association on the Committee are hereby requested to discharge the duties described in the plan of co-operation for the term of one year.

The resolutions were unanimously adopted.

A recess for the distribution of ballots and for voting was then taken, the polls remaining open, however, until twelve o'clock.

Several resolutions were presented by different gentlemen, which, under the general rule, were referred without debate to the Committee on Business.

Rev. Alfred Manchester of Salem presented the following resolution: —

Whereas, after three years of faithful and efficient service as president of this Association, Hon. Carroll D. Wright has declined further nomination to that office,

Resolved, That the American Unitarian Association hereby records its deep sense of gratitude to Mr. Wright for the practical good sense and ready wisdom, the patient persistence of interest in its details of administration, and the hearty spirit of loyalty and devotion which has characterized his whole performance of the official duties which have devolved upon him.

Upon motion of Mr. Manchester this resolution was presented directly to the meeting, without reference to the Business Committee, and was enthusiastically adopted by a rising vote. Mr. Wright thanked the delegates for their indorsement of his work, and assured them of his appreciation of it.

The meeting was then adjourned to the larger hall of Tremont Temple, where a great audience was in waiting. An opening service of worship was conducted by Rev. J. L. Marsh, of Lincoln, Neb. Mr. Marsh read the third chapter of the Second Epistle to the Corinthians, and offered prayer, after which the audience sang Samuel Longfellow's hymn, "O Life that maketh all things new." The president then spoke as follows: —

Hon. CARROLL D. WRIGHT. — The programme of the morning kindly gives me a place for an address; but the programme in itself is so rich, and we have so much to do to-day, that I shall confine myself to a few words of welcome to you.

When you honored me with the presidency of this Association, my predecessor, Governor Long, said to me, "You will find it a grand old society." And I have found it so; and to-day, in retiring from the presidency and turning the office over to my successor, I can say to him, as Governor Long said to me, "You will find it a grand old Association." And it grows grander year by year. Its inspiration comes to us annually and all through the year.

We are to hear to-day from some ambassadors of Christ who come to us from far-away countries. They can tell you of the work they are doing; and we are glad to bring them into this magnificent presence among the clustered names that represent the best statesmen that the United States has produced, the greatest poets of America and of the age, and that long list of divines which ought to give inspiration to any body of people, and teach them the way of the future. This is our mission, — to teach the way of the future. And, when we look at these names, we find that we have the lessons already set for us; and we believe that we are on the way toward the highest fruition of their hopes.

Let me thank you for your cordial reception at the business meeting, let me thank you for the cordial support you have given me during these years of my administration, let me assure you that the reorganization upon which you are entering will bring renewed life, renewed vigor, to the American Unitarian Association, and that by this Seventy-fifth Anniversary and the spirit you are bringing into it you are assuring it a grand and a fruitful future.

Rev. S. A. Eliot. — It is my happy privilege, sir, to present to you the distinguished representatives of the Unitarian habit of mind who have come to us from distant lands. Our intellects may speak in diverse tongues; but our hearts, like the immortals, have but one language. And first we turn to the martyr-land of freedom, the land of Francis David and Louis Kossuth, the land where the Unitarian name was first acknowledged, the land where for twenty generations, "after the way which men call heresy," Unitarians have worshipped the God of their fathers. I present to you the representative of the Hungarian Unitarian churches, the scholar and poet, the dean of the theological seminary at Kolozsvar, Professor George Boros.

PROFESSOR BOROS spoke for a few minutes in the Hungarian tongue, and then said: "And now you will allow me to present here the greetings of the Hungarian Unitarian church, and at the same time the greeting of the Buda-Pesth Unitarian congregation. And together with these I am most happy to present to you a collection of the portraits of the Hungarian Unitarian ministers, of the Hungarian Unitarian lay leaders of our churches and of the professors of our colleges. And last, but not least, I am very happy to bring before you the living voice of our only bishop, Josef Ferencz.

The "living voice" was presented by an inscribed cylinder which was placed in a phonograph. The words were Hungarian; but Professor Boros translated the concluding sentence, "I wish all that is good, and I wish a long life to the American Unitarian Association."

Mr. ELIOT.— It were a long story to tell the indebtedness of American Unitarianism to English Unitarianism. Suffice it that the liberal party in the New England churches was obliged to adopt the Unitarian name because its opponents clearly pointed out the identity of the position which they had taken with that of Lindsey and Priestley in England. This is not the only debt which we owe to our brethren across the sea; for we do not forget that America itself has sprung from the defence of English liberty in English provinces by men of English blood. Their descendants delight to greet a representative of the mother land. I present to you the secretary of the British and Foreign Unitarian Association, Rev. W. Copeland Bowie.

Mr. BOWIE.— I come here commissioned, with my friend Mr. Hargrove, to convey the kindly and brotherly greetings of a group of men and women who hold the same common principles, who are inspired by the same noble

ideals as the members of the American Unitarian Association. It is a noteworthy fact that in England men were forming the British and Foreign Unitarian Association in the same year, the same month, the same week — indeed, within a few hours of the time — when men here were forming your Association. Unknown to each other, they were drawn together by the desire for common work and for larger work. During these seventy-five years our two Associations have joined hands in varied fields of missionary enterprise. But we are joined together, not only in common work, but in sympathy of mind and heart. If an English Unitarian were asked to repeat the names of the saints and apostles of his faith, immediately there would spring from his lips many of those names which are around this hall to-day. Indeed, I dare say that some Unitarians, with that "narrow insular pride" which is supposed to belong to all British, would be a little astonished to be told that Channing and Parker were Americans. Their names are so familiar that they have always thought them English. But, more than that, we feel a profound debt of gratitude to the men and women who have done such noble work in the past for liberal religion in this land. They have been our instructors and our inspirers — not only those who have gone, but those who are here to-day. Many of their names are familiar to us, many of their books we read, many of their faces we see, many of their hands we clasp across the sea. And I hope we have done something in our turn. You have placed the name of James Martineau among the rest of the heroes of your faith. I wish, as an old student of his, I could convey to you the sweet tones of his beautiful voice, or present to you a picture of his noble and saintly presence. He, too, is loved in America as your great teachers are loved in England. We feel that we are joined

together in the bonds of a common faith, and a common hope and a common sympathy. We have placed upon us, as I believe, by the mercy of God, a great and a solemn responsibility — this great English-speaking race, scattered over the face of the earth — an immense responsibility and a solemn trust. I am glad that in America, as I have gone about from place to place, I find men and women who speak the common language of Shakespeare and Milton, men and women who are inspired by the same great ideals of faith and duty, who are working out the great problems of thought and life and bringing this larger faith and hope into contact with the work-day life of the world. I am glad to be here: I do not feel as if I were a foreigner or a stranger, but as if I were among my brothers and my sisters.

Mr. Eliot. — It is a joy and a satisfaction to the members of this assembly to discover that the Unitarian habit of mind can be made familiar, not only in the Occident, but also in the Orient. The Japanese Unitarian Association is peculiarly the child of the American Unitarian Association; and for the first time in our history we welcome here to-day its representative. I have the honor of presenting to you Rev. Kinzo Hirai, the delegate of the Japanese Unitarian Association.

Mr. Hirai made a short address in Japanese, and said in English at the close: I bring you Japanese greetings. In Japan the people believe that at bottom all religions have the same truth in them; and our countrymen are desirous to receive with open heart any religion which may be introduced to them, with the exception of its elements of superstition. The little poem which I have quoted, which is well known even by the peasants of my country, says, "Although there are many roads which lead to the top of

the mountain, all who take these different roads see one and the same moonlight of divine truth." It is the same idea which was expressed just now by Mr. Eliot. Although we speak in different tongues, we speak one and the same truth. I have been a Buddhist priest. I have joined in the work of the Japanese Unitarian Association because I find in Unitarianism the same principle which I have ever held. I have come, with my friend Mr. Murai, to bring the hearty greetings of that Association to the Seventy-fifth Anniversary Celebration of the American Unitarian Association; and, personally, I express my sincere thanks for your kind treatment.

Mr. ELIOT. — American Unitarianism owes a great debt to German Biblical and theological scholarship — a scholarship made familiar to Americans by Hedge and Parker and Ripley. We welcome to-day a distinguished representative of German scholarship, one who has been a professor in the University of Bombay and is now a lecturer in the University of Berlin. I present to you, as the representative of German liberalism, Professor Gustav Oppert, of Berlin.

PROFESSOR OPPERT, like the gentlemen who had preceded him, spoke first in his own language, and then went on to say: When I received in August last an invitation to be present at the Seventy-fifth Anniversary of the American Unitarian Association, I accepted it with great pleasure, as an opportunity of becoming acquainted with men the most enlightened and liberal of spirit in this hemisphere. After making the necessary arrangements for my voyage, I left Berlin at the beginning of this month, and have travelled four thousand miles, by land and sea, to reach Boston and be among you. Among five hundred thousand men I knew no one; but I wandered across your Common, and I saw the monu-

ments you have there erected to your heroes, and I felt more at home. And when now I meet here the worthy descendants of those martyrs and heroes, who celebrate to-day the Seventy-fifth Anniversary of tolerance and religious freedom, which to win and to retain demanded perseverance and courage and sacrifice, I think how strange are the ways of Providence, that those principles, laid down among the divine commandments more than three thousand years ago should now find their stanchest adherents in the Far West, in the place where the political and religious liberty of America took its origin and whence it spread. For those principles which unite us here are the very same which we find proclaimed in the Old and the New Testament, especially in the Gospel according to St. Mark, xii. 29–31, when Jesus, being asked by a scribe which are the first commandments, said: "The first of all commandments is, Hear, O Israel, there is one God our Lord, and thou shalt love thy Lord with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment; and the second is like, — namely, Thou shalt love thy neighbor as thou lovest thyself. There is no other commandment greater than these." These commandments are considered by all of us as the highest; and in their spirit I hope and I trust that our efforts may be duly guided to our welfare here and hereafter and to the welfare of mankind, and that this meeting may contribute toward this supreme end.

Mr. ELIOT. — It would be a curious and significant study, could we trace the influence, upon the civil and religious liberty which we enjoy, of French Protestantism. Such familiar names in our history as those of Bowdoin and Faneuil and Boudinot and Jay and Ravenel testify to the influence of the Huguenot blood; and I venture to affirm

that a large proportion of American Unitarians have some strain of the Huguenot blood in their veins. Again, would it not be an interesting study, could we trace our indebtedness to Holland? One thing only may I mention: I believe that a large proportion of the ministers in this assembly owe their professional training and their opportunity of public service to a wise Holland family which founded the seminary at Meadville. We are honored with the presence of a delegate from the Low Countries, French by birth, and a representative here of French liberalism. I present to you Rev. James Hocart of the Free Christian Church of Brussels, Belgium.

MR. HOCART, speaking in French at first, made some pleasant references to Boston and its place in the history of liberal thought, and of the work of the historian Motley, which made so close a tie between Boston and the Low Countries. He then said in English: Though I have had a better chance, I think, of being understood by a part of this audience than the gentlemen from Hungary and from Japan, as I am speaking with a full heart, I shall like to say just a few words in the language understood by all of you. If ever I had thought of any special recompense beyond the pleasure and satisfaction of my work itself, I should consider my presence here at these grand meetings, and your very cordial hospitality, as a sufficient reward for many years of difficult and sometimes trying labors.

Pastor Theophilus Bost, the author of the celebrated work, "Liberal Protestantism," and one of the leaders of the great liberal movement in French-speaking countries thirty or forty years ago, has long been disabled by disease. Of late he has become a resident of Brussels. He reads your *Christian Register* every week, and told me he considered it one of the best organs of free and devout re-

ligious thought. Just before I left, he came to me, and said: "I have been out of the world for a long time. I am a forgotten man, — as it were, a dead man. But, if you find in America, among the older brethren of the Unitarian faith, any who still remember me, be so kind as to present to them my fraternal salutations." I have, therefore, the pleasure of joining the greetings of this venerable man, at whose feet I have sat as a learner, to the grateful and thankful greetings of our little liberal Christian church of Belgium.

Mr. Eliot. — Finally, sir, we greet here the honored representative of that profoundly significant movement in the distant East which is known by the name of the Society of God. Protap Chunder Mozoomdar needs no welcome here. He brings his own. He is no stranger to us. I have the honor of presenting him to you.

Mr. Mozoomdar. — The thousands of educated and liberal Hindus of the present day, among whom there are many members of the Brahmo-Somaj, the Society of God, present to this august assembly their congratulations and their obeisance. The Brahmo-Somaj has had the fellowship of Unitarians in England and America from its inception. Our founder and first leader, Rammohun Roy, would have found his stay in England irksome, if not impossible, if he had not had the sympathy of such men as the late Dr. Lant Carpenter. And, when Keshub Chunder Sen came to England, the enthusiastic cordiality with which he was received was the secret of the tremendous success with which his labors were blessed so long as he worked in Great Britain. And I, the least and last of all, in this country and in Great Britain, have met with a friendship, with a hospitality, for which I have no words to thank you.

We do not call ourselves Christians. We do not call ourselves Unitarians; but we have accepted the spirit of Christ, not merely by our intellect, but as a great truth of God's revelation. Seventeen years ago, in my book, "The Oriental Christ," I described how we had found Christ; and whatever church in the West bears the name of the Son of God, if it is an undenominational church, we have the deepest sympathy with that body. But with none have we more close relations than with the Unitarian body. When Parker was unpopular in America, he was popular in India. The essays of Emerson are now read with the utmost appreciation even by Hindu school-boys, whose opinion is that Emerson was a geographical mistake; for he should have been born in India instead of in America. Our relation with you, then, is very intimate and dear. Even though we do not identify ourselves with any particular Christian denomination, even though we do not accept the name "Christian," we have a profound faith in the brotherhood which Christ established,— one Church of Christ, both in the West and in the East. Any one who accepts the spirit of Christ, any one who accepts the unity of man with God, any one who accepts the unity of man with man, he is a member of the Brahmo-Somaj. Which among you will not assent to these utterances? [Mr. Mozoomdar intoned them in Sanskrit, translating each in turn.] He is God of Gods. He is the Deity of all deities. He is the Husband of all husbands. He is the Receiver of all men. Hear him, and in his wisdom be blessed." "Truth alone triumphs, falsehood never." "Only God's grace availeth." "There is one God, and no second." And, last of all, "Peace, peace, peace!"

Mr. Wright. — On behalf of the American Unitarian Association, on behalf of the whole Unitarian body of

America, I extend to you, gentlemen, most cordial welcome; and I ask you to take back to your people the kindest greetings from those whom you have met here. I have felt, as I listened to your utterances, that I was helping to complete the Tower of Babel; for I have seen the beauty of the division of tongues. But you have all spoken in one language, after all — the most eloquent language that is ever used — the language of the heart. English, German, Belgian, Japanese, Hindu, Hungarian, we are all learning to-day a new lesson — that God hath made of one blood all nations of men; and, although he fixed the boundaries of their habitations, he never fixed the boundaries of their spirits. We have watched your work as the years have gone by. We have watched the courage and the loyalty with which you have carried it on in your far-away homes, and we have drawn inspiration from so watching. May you now take some of the inspiration of this presence back to your homes! Unitarians here will understand that they are not alone. Let your friends at home understand that we are with you. We thank you for your presence.

The report of the treasurer, Mr. Francis H. Lincoln, was presented in print. In offering his report, Mr. Lincoln said:—

I speak in no foreign tongue; I speak plain English. During the past year the American Unitarian Association has kept out of debt, it has paid its bills, it has received liberal contributions, it has adopted a budget for the next year which will enable us to spend twenty thousand dollars more than we spent last year. It is the policy of the present administration to conduct the financial affairs of the Association upon business principles, and so commend itself to the confidence of its supporters, to retain the

principal intact of all bequests, to spend all our income, no more, and to increase or diminish each succeeding year's budget in proportion to the increase or diminution of each preceding year's income. Partly, we believe, because these business methods have met with your approval, partly because of the inspiration of this Seventy-fifth Anniversary, but most of all as an expression of your satisfaction with the decision of the secretary to stand loyally by the Association, you have generously responded to his call, and made the hoped-for contribution of seventy-five thousand dollars a reality. Shall we not take this for a starting point, and in the coming year look forward with still greater hope and greater expectation for the means wherewith to accomplish greater results than ever before?

There being no objection, the report of the treasurer was received and placed on file.

The secretary, Rev. Samuel A. Eliot, read from the annual report, asking leave to report fully in print.

The report was accepted and placed on file.

The meeting was then adjourned to 2 P.M.

AFTERNOON SESSION.

The afternoon business session was held in Lorimer Hall, at two o'clock, the president, Hon. Carroll D. Wright, in the chair.

The Ballot Committee reported by its chairman, Rev. A. J. Coleman, that the whole number of votes cast had been five hundred and twenty-seven, and that the entire list of officers presented by the Nominating Committee had been chosen. These officers were accordingly declared elected to their respective offices.

The Committee on Business, by its chairman, Dr. Francis H. Brown, of Boston, reported favorably on the following resolutions, which had been presented at the morning session: —

1. Presented by Rev. William Channing Brown, of Littleton, Mass.: —

We believe that each church should seek in all ways to promote the devotion and loyalty of its followers to the great principles of religion for which we stand.

We believe also that each church should do some definite work in training its children and youth in the positive affirmations of our faith.

Therefore, be it resolved that we recommend to our churches and people the resolutions on church membership adopted at our last National Conference, and, in pursuance of the same, request that the president of the American Unitarian Association appoint a committee to collect and codify the church covenants and statements of faith now in use, to the end: first that any church may be assisted in forming some basis of membership for its followers; and, second, that some wise system of presenting and teaching our faith to the young may be devised.

Upon motion this resolution was adopted.

2. Presented by Mrs. Clara B. Beatley, of Boston: —

Resolved, That the celebration of an Association Day in our churches and Sunday-schools during the last year has proved of sufficient value to encourage its continued observance. The Association hereby heartily approves the plan for an annual recurrence of such a celebration in all our Unitarian churches and Sunday-schools, to the end of securing among the people, through a clearer vision of the truth, a deeper reverence for the past, a larger sense of responsibility for the present, and a stronger loyalty and a higher hope for the future.

Upon motion this resolution was adopted.

3. Presented by Gen. W. W. Blackmar, on behalf of the Committee on Nominations: —

Resolved, That the rule by which the Nominating Committee are obliged to name two candidates for each vacancy in the board of Directors be rescinded.

Discussion ensued, participated in by Messrs. Blackmar and Lincoln, and Rev. Messrs. Dole, Bixby, Frothingham, Green, Hinckley, Phalen, and Cooke.

The question being on the resolution as presented by Gen. Blackmar and recommended by the Committee on Business, it was lost.

Mr. Lincoln then asked for the unanimous consent of the delegates to add the words "or more" to the present standing rule so that it may read, "Two or more names shall be presented for each vacancy in the board of directors." No objection being made, this motion was presented and was adopted.

Mr. Dole asked for the consideration of the resolutions presented by him at the morning session.

Mr. Hinckley moved that the Committee on Business be instructed to report those resolutions, and after a little debate it was so ordered.

The resolutions were as follows: —

Whereas our simple and ennobling form of religion is as yet little known and vastly needed, and whereas the most popular possible presentation of it is everywhere necessary in order to bring it to the knowledge of the American people, therefore, —

Resolved, That we ask our churches, and particularly those which enjoy the use of missionary funds, thoughtfully to consider means and methods by which they may more fully and effectually proclaim our religion to all the people.

We request them to make inquiry whether the pew system, still largely in vogue, is not essentially undemocratic, unsuitable to express the genius of our religion, and a hindrance to the freedom of our efforts.

We also earnestly ask whether it is not possible to make more economical use of our ministers, many of whom now give public service to only one small congregation once a week; also whether the strong churches will not consent to put their ministers at the service of this Association for a certain number of Sundays in each year.

Finally, we hold that our churches will be untrue to their faith if

they are not at the front, in every community where they are organized, in all movements for honest and unpartisan government, for the best methods in education, for more just distribution of wealth, for sympathetic and friendly relations between employers and the employed, for the amelioration of the condition of the poor, for the same rule of purity for men as for women, for checking the enormous and corrupting use of intoxicating drinks, for genuine democracy and brotherhood.

We aim henceforth, with renewed consecration, to help establish the free and humanitarian church of America. We hold that all the illustrious lessons of the past urge us to serve as pioneers for the future.

Mr. Bixby moved the adoption of the resolutions.

Discussion ensued, participated in by Rev. Messrs. Phalen, Dole, Batchelor, and others.

Mr. Dole asked that the resolutions be printed as a part of the proceedings of this meeting, and laid on the table for another year.

It was then moved and seconded that Mr. Dole's resolutions be laid on the table, and the motion was adopted.

Upon motion it was voted that the president be authorized to appoint auditors for the ensuing year.

The Association then adjourned *sine die.*

At the public meeting in Tremont Temple, held immediately at the close of the business session, addresses were made by Rev. Clay MacCauley on "Ten Years of Unitarian Work in Japan," Rev. Magnus J. Skaptason on "The Unitarian Mission to the Icelanders," and Rev. F. C. Southworth on "Unitarian Work in the West." The closing address was made by Rev. Charles E. St. John.

EVENING SESSION.

In the evening a full religious service was held in Tremont Temple. The worship was conducted by Rev. Rush R. Shippen and Rev. George M. Bartol, D.D. Singing by a chorus of two hundred voices, with organ and orchestra, under the direction of Mr. H. G. Tucker. Rev. Francis G. Peabody, D.D., preached the Anniversary Sermon, subject, "The Church of the Spirit." The benediction was pronounced by Rev. Joshua Young, D.D.

OFFICERS AND DIRECTORS

1900–1901

OFFICERS

President

Rev. SAMUEL A. ELIOT, D.D., of Cambridge, Mass.

Vice-Presidents

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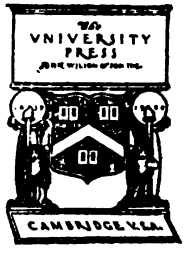
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